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Euripides.

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CLASSICS

EURIPIDES ALCESTIS

M. A. BAYFIELD M. A.



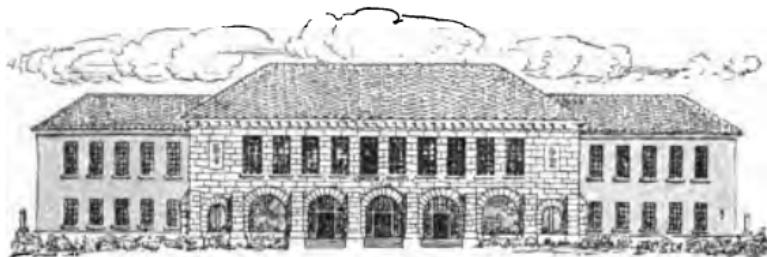
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Lyne Tawesend White.

January 28, 1896.

274

Some years ago, I. C. S. & Co. of Boston, Mass.,

2. 100% of patients, as far as we know,
of the last trial we wanted have taken up

your Sustainer

4 General {
 1. *Funni*. *Das ist der Vierunter, oder*
 of the four hours. He gives it
 such a nice flavor, so that
 he can beat me, he gave it
 to

THE ALCESTIS
OF
EURIPIDES



Elementary Classics

ΕΥΡΙΠΙΔΟΥ ΑΛΚΗΣΤΙΣ

THE

ALCESTIS

OF

EURIPIDES

With Introduction, Notes, Appendices, and Vocabulary

BY

M. A. BAYFIELD, M.A.

HEADMASTER OF CHRIST COLLEGE, BRECON

SECOND EDITION

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PREFACE.

THE text of the present edition of the *Alcestis* is based upon a careful examination of the *apparatus criticus* given in Prinz's edition, Leipsic, 1879. Though I have sometimes been compelled to dissent from the conclusions of that eminent scholar, the text will not be found to exhibit any important deviations either from his or those ordinarily in use.

In the lyric portions of the play, the arrangement of the lines is generally that shown by Schmidt in his *Monodien u. Wechselgesänge*, but the numbering of Dindorf's *Poetae Scenici* has been preserved.

M. A. B.

MALVERN COLLEGE,
24th March, 1890.

NOTE.

The call for a second edition has afforded the opportunity of correcting some errors, and of supplying a few omissions in the notes and vocabulary. Two or three additional notes will be found on p. 88.

CHRIST COLLEGE, BRECON,
12th May, 1894.

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INTRODUCTION.

1. *The Story and the Play.*

THE legend of Alkēstis and Admetos may be briefly told as follows:—Admetos was king of Phērai in Thessaly, and the hour came near when he should die. But he was very loth to depart from life, and besought the gods to spare him a little longer. And Apollo, who loved him, spake and persuaded the Fates, in whose hands are the lives of all men, and they promised to spare Admetos yet a little, if he should find some other who would die in his place at that time. Then Admetos asked many to do this thing, but none was found that loved him well enough, save only his wife Alkēstis; and she indeed died. Now, on the day of her death Herakles came to the king's house and found him sorrowing; and

Admetos told him not truly the cause thereof, but set meat and drink before him, and went away to bury his dead. Howbeit, while Admetos tarried at the grave, Herakles learned the truth, and for his friend's sake he went and fought with Death ; and each strove hard for the mastery, but Herakles prevailed, and took Alkēstis out of Death's hands and brought her alive to Admetos. So the king's sorrowing was turned into joy.

We are indebted for this affecting story, as for that of the *Ion*, to Euripides alone. The present play formed the last of a tetralogy (consisting of the *Kressai*, *Alkmaion on the Psophis*, *Telephos*, *Alkestis*), with which the poet won the second prize in the year B.C. 439 ; the first prize being won by Sophocles. It is accordingly (with the possible exception of the *Rhesos*, the authorship of which is doubtful), the earliest of Euripides' extant works.

The *Alkestis* cannot properly be called a tragedy, since the conclusion is happy, but rather a tragicomedy or comedy (in the modern sense of that word). On the other hand, it must not be confounded with the *Satyric* dramas which usually held the last place in a tetralogy, and of which we have a specimen in

the *Cyclops*. It holds this half-way position between true tragedy and comedy in common with several other of the author's plays, as for instance the *Orestes*, the *Iphigenia in Tauris*, and the *Ion*.

2. *Structure of the Play.*

1. *πρόλογος*, vv. 1-76.

2. *πάροδος*, vv. 77-135.

3. *First ἐπεισόδιον*, vv. 136-212.

4. *First στάσιμον*, vv. 213-243.

5. *Second ἐπεισόδιον*, vv. 244-434.

6. *Second στάσιμον*, vv. 435-475.

7. *Third ἐπεισόδιον*, vv. 476-567.

8. *Third στάσιμον*, vv. 568-605.

9. *Fourth ἐπεισόδιον*, vv. 606-961 (with *κομμός*, vv. 861-934).

10. *Fourth στάσιμον*, 962-1005.

11. *ἔξοδος*, vv. 1006-1163.

These parts of a tragedy are defined by Aristotle as follows (*Poet.* § 12) :—

πρόλογος: all that precedes the entrance of the Chorus.

πάροδος: the first utterance of the whole Chorus (their 'entrance-song').

ἔπεισθειον: all that stands between whole choric songs.

στάσιμον: a song of the Chorus employing neither anapaestic nor trochaic measures. (The name is in contrast to **πάροδος**, the **στάσιμον** being sung by the Chorus when *at their station* in the *όρχήστρα*.)

κορμός: a dirge in which the Chorus in the orchestra and an actor on the stage both bear parts (contributing alternate portions).

ἔποδος: all that follows the last song of the Chorus.

ΑΛΚΗΣΤΙΣ.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΑΙΠΟΛΛΩΝ.

ΘΑΝΑΤΟΣ.

ΧΟΡΟΣ.

ΘΕΡΑΠΑΙΝΑ.

ΑΛΚΗΣΤΙΣ.

ΑΔΜΗΤΟΣ.

ΕΥΜΗΛΟΣ.

ΗΡΑΚΛΗΣ.

ΦΕΡΗΣ.

ΘΕΡΑΠΩΝ.

ΕΥΡΙΠΙΔΟΥ ΑΛΚΗΣΤΙΣ.

[*Scene: before the palace of Admetos.—Time: morning.
Enter APOLLO from the spectators' right (the traditional entrance
for arrivals from the immediate neighbourhood).]*]

ΑΠΟΛΛΩΝ.

Ω δώματ' Ἀδμήτει', ἐν οἷς ἔτλην ἐγὼ
θῆσσαν τράπεζαν αἰνέσαι θεός περ ὅν.

Ζεὺς γὰρ κατακτὰς παῖδα τὸν ἐμὸν αἴτιος λεύ. 5. 199.
Ἄσκληπιον, στέρνοισιν ἐμβαλὼν φλύγα·

1126 οὐδὴ χολωθεὶς τέκτονας Δίου πυρὸς 5
κτείνω Κύκλωπας· καὶ με θητεύειν πατὴρ
θυητῷ παρ' ἀνδρὶ τῶνδ' ἄποιν' ἡνάγκασεν.

1165- ἐλθὼν δὲ γαίαν τίνδ' ἐβουφόρβονιν ξένῳ,
καὶ τόνδ' ἔσωζον οἶκον ἐς τόδ' ἡμέρας.
δοτίου γαρ ἀνδρὸς ὅσιος ὅν ἐτύγχανον 10

1099 παιδὸς Φέρητος, ὃν θανεῖν ἐρρυσάμην,
Μοίρας δολώσας· γῆγεσαν δέ μοι θεαὶ ~~τὸν~~ ^{τὸν} ἀνθεῖα.
"Αδμητον ἔδην τὸν παραντίκ' ἐκφυγεῖν, 932.
ἄλλον διαλλάξαντα τοῖς κάτω νεκρόν.

πάντας δ' ἐλέγξας καὶ διεξελθὼν φίλους, 15

~~τητελετω~~ [πατέρα γεραιάν θ' ἦ σφ' ἔτικτε μητέρα,] 392.

οὐχ ηῦρε πλὴν γυναικὸς ἥτις ἥθελε
 θανεῖν πρὸ κείνου μηδ' ἔτ' εἰσορᾶν φάος,
 ἥτις νῦν κατ' οἴκους ἐν χεροῖν βαστάζεται
 ψυχορραγοῦσα· τῇδε γάρ σφ' ἐν ἡμέρᾳ 20
 θανεῖν πέπρωται καὶ μεταστῆναι βίον.
 ἐγὼ δέ, μὴ μίασμά μ' ἐν δόμοις κίχη,
 λείπω μελάθρων τῶνδε φιλτάτην στέγην.
 ἥδη δὲ τόνδε Θάνατον εἰσορῶ πέλας,
 οὐρῆθινόντων, ὃς νιν εἰς Ἀιδου δόμους 25
 μέλλει κατάξειν· σύμμετρος δ' ἀφίκετο,
 φρουρῶν τόδ' ἡμαρ φῶ θανεῖν αὐτὴν χρεών.

12. 5-4

[Enter from the spectators' left (as arriving from a distance)
 ΔΕΑΤΗ, a shadowy figure in dark drapery.]

ΘΑΝΑΤΟΣ.

Ἄ. Ἀ. ἀ.
 τί σὺ πρὸς μελάθροις; τί σὺ τῇδε πολεῖς,
 Φοῖβ; ἀδικεῖς αὖ τιμὰς ἐνέρων 30
 ἀφοριζόμενος καὶ καταπαίνων.
 οὐκ ἥρκεσέ σοι μόρον Ἀδμήτου
 διακωλῦσαι, Μοίρας δολίψ
 σφήλαντι τέχνῃ; νῦν δ' ἐπὶ τῇδε αὖ
 χέρα τοξήρη φρουρεῖς ὀπλίσας,
 ἥτις τόδ' ὑπέστη πόσιν ἐκλύσασ' 35
 αὐτὴ προθανεῖν Πελίου παῖς.

ΑΠ. θάρσει· δίκην τοι καὶ λόγους κεδνοὺς ἔχω.

ΘΑ. τί δῆτα τόξων ἔργον, εἰ δίκην ἔχεις;

ΑΠ. σύνηθες ἀεὶ ταῦτα βαστάζειν ἔμοι. 40

ΘΑ. καὶ τοῦτο γ' οἴκοις ἐκδίκως προσωφελεῖν.

ΑΠ. φίλουν γὰρ ἀνδρὸς συμφορᾶς βαρύνομαι.

ΘΑ. καὶ νοσφιεῖς με τοῦτο δευτέρου νεκροῦ;

ΑΠ. ἀλλ' οὐδὲ ἐκεῖνον πρὸς βίαν σ' ἀφειλόμην. *τεταῦθη*

ΘΑ. πῶς οὖν ὑπὲρ γῆς ἔστι κοῦ κάτω χθονός; 45

ΑΠ. δάμαρτ' ἀμείψας, ἦν σὺ νῦν ῆκεις μέτα.

ΘΑ. κάπαξομαί γε νερτέραν ὑπὸ χθόνα.

ΑΠ. λαβὼν ιθ· οὐ γὰρ οἴδη ἀν εἰ πείσαιμί σε.

ΘΑ. κτείνειν γ' δν ἀν χρῆ· τοῦτο γὰρ τετάγμεθα.

ΑΠ. οὐκ, ἀλλὰ τοῖς μέλλοισι θάνατον ἐμβαλεῖν. 50

ΘΑ. ἔχω λόγον δὴ καὶ προθυμίαν σέθεν.

ΑΠ. ἔστι οὖν ὅπως Αλκηστις ἐς γῆρας μόλοι;

ΘΑ. οὐκ ἔστι· τιμαῖς κάμε τέρπεσθαι δόκει.

ΑΠ. οὗτοι πλέον γ' ἀν ἦ μίαν ψυχὴν λάβοις.

ΘΑ. νέων φθινόντων μεῦζον ἄρνυμαι γέρας. 55

ΑΠ. καν γραῦς δληται, πλουσίως ταφήσεται. *Τη. Θάγητω*

ΘΑ. πρὸς τῶν ἔχόντων, Φοῖβε, τὸν νόμον τίθης.

ΑΠ. πῶς εἶπας; ἀλλ' ἦ καὶ σοφὸς λέληθας ὥν; 15-46

ΘΑ. ὠνοῦντ' ἀν οὓς πάρεστι γηραιοὺς θανεῖν.

ΑΠ. οὐκοιν δοκεῖ σοι τήνδε μοι δοῦναι χάριν; 60

ΘΑ. οὐ δῆτ· ἐπίστασαι δὲ τοὺς ἔμοὺς τρόπους.

ΑΠ. ἔχθρούς γε θνητοῖς καὶ θεοῖς στυγουμένους.

ΘΑ. οὐκ ἀν δύναιο πάντ' ἔχειν ἀ μή σε δεῖ.

ΑΠ. ἦ μὴν σὺ πείσει καίπερ ὡμὸς ὧν ἄγαν·

τοῖος Φέρητος εἶσι πρὸς δόμους ἀνήρ, 65

Εὐρυσθέως πέμψαντος ἵππειον μέτα

δχημα Θρήγκης ἐκ τόπων δυσχειμέρων,

ὅς δὴ ξενωθεὶς τοῦτον ἐν Ἀδμήτου δόμοις
βίᾳ γυναῖκα τήνδε σ' ἔξαιρήσεται.

κοῦθ' ἡ παρ' ἡμῶν σοι γενήσεται χάρις
δράσεις θ' δόμοίως ταῦτ', ἀπεχθήσει τ' ἐμοί.

ΘΑ. πόλλα' ἀν σὺ λέξας οὐδὲν ἀν πλέον λάβοις·
ἡ δ' οὖν γυνὴ κάτεισιν εἰς Ἀιδου δόμους.
στείχω δ' ἐπ' αὐτήν, ὡς κατάρξωμαι ξίφει·
ἴερδος γὰρ οὗτος τῶν κατὰ χθονὸς θεῶν
ὅτου τόδ' ἔγχος κρατὸς ἀγνίσγ τρίχα.

70

75

[*Exeunt severally.*

[*The Chorus, consisting of old men of Pherai, enter from the spectators' right.*]

ΧΟΡΟΣ.

Τί ποθ' ἡσυχία πρόσθε μελάθρων;

1263 τί σεσίγηται δόμος Ἀδμήτου;
HM. 'Αλλ' οὐδὲ φίλων πέλας οὐδείς, μελάθρων.

1606 δοτις ἀν εἴποι πότερον φθιμένην
χρὴ βασίλειαν πενθεῖν, ἡ ζῶσ'
ἔτι φῶς [τόδε] λεύσσει Πελίου παῖς,
"Αλκηστις, ἐμοὶ πᾶσί τ' ἀρίστῃ
δόξασα γυνὴ
πόσιν εἰς αὐτῆς γεγενῆσθαι.

80

85

HM. Κλύει τις ἡ στεναγμὸν ἡ
χειρῶν κτύπον κατὰ στέγας
ἡ γόνιν ὡς πεπραγμένων;

στρ. α'.

HM. Οὐ μὰν οὐδέ τις ἀμφιπόλων
στατίζεται ἀμφὶ πύλας.

90

εἰ γὰρ μετακύμιος ἄτας, 1507

ω Παιάν, φανείης.— Αριστο

νε, αὐτῆς Οὐ τάν φθιμένης γ' ἐστάπων.— 1597

Οὐ δὴ φροῦδός γ' ἔξ οἴκων.—

Πόθεν; οὐκ αὐχῶ. Τί σε θαρσύνει;—

95

Πῶς ἀν ἔρημον τάφον "Αδμητος

κεδνῆς ἀν ἔπραξε γυναικός;—

Πυλῶν πάροιθε δ' οὐχ ὄρῳ

ἀντ. α'.

πηγαῖον ώς νομίζεται

χέρνιβ' ἐπὶ φθιτῶν πύλαις.

100

Χαίτα τ' οὔτις ἐπὶ προθύροις

τομαῖος, ἀ δὴ νεκύων

πένθει πίτνει· οὐ νεολαία

δουπεῖ χεὶρ γυναικῶν.

Καὶ μὴν τόδε κύριον ἡμαρ,—

105

Τί τόδ' αὐδάσεις;—

Φ χρή σφε μολεῖν κατὰ γαίας.—

Ἐθιγες ψυχᾶς, ἔθιγες δὲ φρενῶν.— Ζη. Θιγγάνω.

Χρή τῶν ἀγαθῶν διακναιομένων

πενθεῖν ὅστις

110

χρηστὸς ἀπ' ἀρχῆς νενόμισται.

HM. 'Αλλ' οὐδὲ ναυκληρίαν ἔσθ' ὅποι τις αἴτιος στρ. β'.

στείλας ἡ Λυκίας

εἴτ' ἐπὶ τὰς ἀνύδρους

115

'Αμμωνίδας ἔδρας

δυστάνου παραλύσαι

ψυχάν· μόρος γὰρ ἀπότομος πλάθει· θεῶν δ' ἐπ'

ἐσχάραις

οὐκ ἔχω ἐπὶ τίνα μηλοθύταν πορευθῶ. 121

HM. Μόνος δ' ἂν, εἰ φῶς τόδ' ἦν ὅμμασιν δεδορ-
κῶς ἀντ. β'.

Φοίβου παῖς, προλιποῦσ'
ἡλθεν ἄδρας σκοτίους 125

'Αίδα τε πύλας ·
δμαθέντας γὰρ ἀνίστη,
πρὶν αὐτὸν εἴλε Διόβολον πλῆκτρον πυρὸς κεραυνίου.
νῦν δὲ τίν' ἔτι βίον ἐλπίδα προσδέχωμαι ; 130

XO. Πάντα γὰρ ἥδη τετέλεσται [βασιλεῦσιν],
πάντων δὲ θεῶν ἐπὶ βωμοῦς
αἰμόρραιντοι θυσίαι πλήρεις,
οὐδ' ἔστι κακῶν ἄκος οὐδέν.— 135

[*A maid-servant comes out of the house weeping bitterly.*]
'Αλλ' ἥδ' ὄπαδῶν ἐκ δόμων τις ἔρχεται
δακρυρροοῦσα, τίνα τύχην ἀκούσομαι ;
πενθεῖν μέν, εἴ τι δεσπόταισι τυγχάνει, [To the maid.
συγγνωστόν · εἴ δ' ἔτ' ἔστὶν ἐμψυχος γυνὴ
εἴτ' οὖν ὄλωλεν εἰδέναι βούλοιμεθ' ἄν. 140

ΘΕΡΑΠΑΙΝΑ.

Καὶ ζῶσαν εἰπεῖν καὶ θανοῦσαν ἔστι σοι.

XO. καὶ πῶς ἀν αὐτὸς κατθάνοι τε καὶ βλέποι ;

ΘΕ. ἥδη προνωπής ἔστι καὶ ψυχορραγεῖ.

XO. ὡς τλῆμον, οἵας οἶος ὡν ἀμαρτάνεις.

ΘΕ. οὕπω τόδ' οἶδε δεσπότης, πρὶν ἀν πάθη. 145

XO. ἐλπὶς μὲν οὐκέτ' ἔστὶ σώζεσθαι βίον ;

ΘΕ. πεπρωμένη γὰρ ἡμέρα βιάζεται.

ΧΟ. οῦκον ἐπ' αὐτῇ πράσσεται τὰ πρόσφορα ;
 ΘΕ. κόσμος γ' ἔτοιμος, φ σφε συνθάψει πόσις.
 ΧΟ. ἵστω νῦν εὐκλεής γε κατθανουμένη 150
 γυνή τ' ἀρίστη τῶν ὑφ' ἡλίῳ μακρῷ.
 ΘΕ. πῶς δ' οὐκ ἀρίστη ; τίς δ' ἐναντιώσεται ;
 τί χρὴ γενέσθαι τὴν ὑπερβεβλημένην
 γυναικα ; πῶς δ' ἀν μᾶλλον ἐνδείξαιτό τις
 πόσιν προτιμῶσ' ἢ θέλουσ' ὑπερθανεῖν ; 155
 καὶ ταῦτα μὲν δὴ πᾶντα ἐπίσταται πόλις .
 ἀ δ' ἐν δόμοις ἔδρασε θαυμάστει κλύων. ¶
 ἐπεὶ γὰρ ἥσθεθ ἡμέραν τὴν κυρίαν
 ἥκουσαν, ὕδασι ποταμίοις λευκὸν χρόα
 ἐλούσατ', ἐκ δ' ἐλοῦσα κεδρίνων δόμων
 ἐσθῆτά κόσμον τ' εὐπρεπῶς ἥσκησατο,
 καὶ στᾶσα πρόσθεν ἐστίας κατηγένετο· 160
 δέσποιν', — ἐγὼ γὰρ ἔρχομαι κατὰ χθονός, —
 πανύστατόν σε προσπίνουσ' αἰτήσομαι,
 τέκν' ὄρφανεῦσαι τάμα· καὶ τῷ μὲν φίλην 165
 σύζευξον ἄλοχον, τῷ δὲ γενναιῶν πόσιν.
 μηδ', ὥσπερ αὐτῶν ἡ τεκοῦσ' ἀπόλλυμαι,
 θανεῖν ἀώρους παῖδας, ἀλλ' εὐδαίμονας
 ἐν γῇ πατρῷα τερπνὸν ἐκπλῆσαι βίον.
 πάντας δὲ βωμοὺς οἱ κατ' Ἀδμήτον δόμους 170
 προσῆλθε κάξέστεψε καὶ προσηγένετο,
 πτόρθων ἀποσχίζουσα μυρσίνης φόβην,
 ἄκλαυτος ἀστένακτος, οὐδὲ τούπιὸν “οὐκεῖν γ.”
 κακὸν μεθίστη χρωτὸς εὐειδῆ φύσιν.
 κᾶπειτα θάλαμον ἐσπεσοῦσα καὶ λέχος, 175

ἐνταῦθα δὴ 'δάκρυστε καὶ λέγει τάδε·
 ὡ λέκτρον, ἔνθα παρθένει' ἔλυσ' ἐγὼ
 κορεύματ' ἐκ τοῦδ' ἀνδρός, οὐθὲν σκωπέρι,
 χαῖρ'·—οὐ γάρ ἔχθαιρω σ'·—ἀπώλεστας δέ με
 μόνην·—προδοῦναι γάρ σ' ὀκνοῦστα καὶ πόσιν 180
 θυγάτιον. σὲ δ' ἄλλη τις γυνὴ κεκτήστεται,
 σώφρων μὲν οὐκ ἀν μᾶλλον, εὐτυχῆς δ' ἵστως.
 κυνεῖ δὲ προσπίτνουστα, πᾶν δὲ δέμνιον
 ὀφθαλμοτέγκτῳ δεύεται πλημμυρίδι. 185
 ἐπεὶ δὲ πολλῶν δακρύων εἶχεν κόρον,
 στείχει προνωπῆς ἐκπεσοῦστα δεμνίων,
 καὶ πολλὰ θάλαμον ἔξιοῦσ' ἐπεστράφη
 κάρριψεν αὐτὴν αὐθις ἐς κοίτην πάλιν.
 παῖδες δὲ πέπλων μητρὸς ἔξηρτημένοι 190
 ἔκλαιον· ηδὲ λαμβάνουσ' ἐν ἀγκάλαις
 ἡσπάζετ' ἄλλοτ' ἄλλον, ὡς θανουμένη.
 πάντες δ' ἔκλαιον οἰκέται κατὰ στέγας
 δέσποιναν οἰκτείροντες. ηδὲ δεξιὰν
 προῦτειν' ἐκάστῳ, κοῦτις ην οὕτω κακὸς
 δὸν οὐ προσεῖπε καὶ προσερρήθη πάλιν. 195
 τοιαῦτ' ἐν οἴκοις ἔστιν Ἀδμήτου κακά.
 καὶ κατθανών τ' ἀν ὥλετ', ἐκφυγών τ' ἔχει
 τοσοῦτον ἄλγος οὕποθος οὐδελήστεται. 4

XO. η που στενάζει τοῦσιν "Ἀδμητος κακοῖς, 111
 ἐσθλῆς γυναικὸς εἰ στερηθῆναι σφε χρή"; 200

ΘΕ. κλαίει γ' ἄκοιτιν ἐν χεροῖν φίλην ἔχων,
 καὶ μὴ προδοῦναι λίσσεται, τάμήχαιρα
 ζητῶν. Φθίνει γὰρ καὶ μαραίνεται νόσῳ.

810 παρειμένη δὲ χειρὸς ἄθλιον βάρος,
ὅμως δὲ καίπερ σμικρὸν ἐμπνέοντο ἔτι, 205
βλέψαι πρὸς αὐγὰς βούλεται τὰς ἡλίου,
ώς οὐποτ' ἀνθις, ἀλλὰ νῦν πανύστατον
ἀκτῖνα κύκλον θ' ἡλίου προσόψεται.
ἀλλ' εἰμι καὶ σὴν ἀγγελῶ παρουσίαν ^{Τι. Λ. Ο. Σ. Χ. Ο.}
οὐ γάρ τι πάντες εὖ φρονοῦσι κοιράνοις, 210
ῶστ' ἐν κακοῖσιν εὔμενεῖς παρεστάναι. ¹⁴⁵⁻⁰
σὺ δ' εἰ παλαιὸς δεσπόταις ἐμοῖς φίλος.

XO. ίώ Ζεῦ, τίς ἀν πῶς πᾶ πόρος κακῶν πή στρ,
γένοιτο καὶ λύσις τύχας ἀ πάρεστι κοιράνοις; — ^η (42)

135-6 "Εξεισί τις, η τέμω τρίχα, 215
καὶ μέλανα στολμὸν πέπλων
135-6 ἀμφιβαλώμεθ ἥδη; —
Δῆλα μέν, φίλοι, δῆλά γ', ἀλλ' ὅμως
1344 θεοῦσιν εὐχώμεσθα: θεῶν γὰρ δύναμις μεγίστα. — ^{1345. Η.}
"Ωναξ Παιάν, ἔξευρε μηχανάν τιν' Ἀδμήτῳ κακῶν,
πόριζε δὴ πόριζε. 222
καὶ πάρος γὰρ τοῦδ' ἐφηῦρες,
[καὶ νῦν] λυτήριος ἐκ θανάτου γενοῦ, φόνιον δ'
ἀπόπαισον "Αιδαν. — 225

Παπαῖ· * * * * * ἀντ.
ω παῖ Φέρητος, οἷ ἐπραξας δάμαρτος σᾶς στερείς. — ^{"ω"}
"Ἄρ' ἄξια καὶ σφαγᾶς τάδε,
καὶ πλέον η βρόχῳ δέρην
οὐρανίῳ πελάσσαι; — 230

Τὰν γὰρ οὐ φίλαν ἀλλὰ φιλτάταν. ^Σ
γυναῖκα κατθανοῦσταν εἰν ἥματι τῷδ' ἐπόψει. —

Ίδον ἵδον, ἥδ' ἐκ δύμων δὴ καὶ πόσις πορεύεται.

βόασον ὡ, στέναξον,

ὦ Φεραία χθών, [τὰν] ἀρίσταν

235

γυναικα μαραινομέναν νόσφ κατὰ γᾶς χθόνιον παρ'

"Αιδαν.—

Οὕποτε φήσω γάμον εὐφραίνειν

πλέον ἥ λυπεῖν, τοῖς τε πάροιθεν

240

τεκμαιρόμενος καὶ τάσδε τύχας

λεύσσων βασιλέως, ὅστις ἀρίστης

ἀπλακῶν ἀλόχουν τῆσδ' ἀβίωτον

1099

τὸν ἔπειτα χρόνον βιωτεύσει.

[ALKESTIS, now near to dying, comes out of the palace supported by ADMETOS and her handmaids. They are followed by their Two Children and a large train of attendants.]

ΑΛΚΗΣΤΙΣ.

"Αλιε καὶ φάος ἀμέρας,

στρ. α'.

οὐράνιαι τε δῖναι νεφέλας δρομάιον.

245

ΑΔΜΗΤΟΣ.

"Ορῷ σὲ κάμε, δύο κακῶς πεπραγότας,

1073 οὐδὲν θεοὺς δράσαντας ἀνθ' ὅτου θανεῖ.

ΑΔ. γαία τε καὶ μελάθρων στέγαι

ἀντ. α'.

νυμφίδιοί τε κοῖται πατρώας Ἰωλκοῦ.

ΑΔ. ἔπαιρε σαυτήν, ὡ τάλαινα, μὴ προδῷσ· 134 250

λίσσου δὲ τοὺς κρατοῦντας οἰκτεῖραι θεούς.

ΑΔ. ὁρῶ δίκωπον ὁρῶ σκάφος, νεκύων δὲ πορθ-

μεύς

στρ. β'.

ἔχων χέρ' ἐπὶ κοντῷ Χάρων μ' ἥδη καλεῖ· τί μέλλεις;
ἐπείγου· σὺ κατείργεις. τάδε τοί με σπερχόμενος
ταχύνει. 256

ΑΔ. οἴμοι, πικράν γε τήνδε μοι ναυκληρίαν
ἔλεξας. ὡ δύσδαιμον, οἴα πάσχομεν.

ΑΔ. ἄγει μ', ἄγει μέ τις, οὐχ ὄρφς; νεκύων ἐς
αὐλάν ἀντ. β'.

ὑπ' ὀφρύσι κυανανυγέσι βλέπων πτερωτὸς Ἀιδας. 261
τί ρέξεις; ἄφεσ. οὖν ὅδὸν ἀ δειλαιοτάτα προβαίνω.

ΑΔ. οἰκτρὰν φίλοισιν, ἐκ δὲ τῶν μάλιστ' ἐμοὶ
καὶ παισίν, οἷς δὴ πένθος ἐν κοινῷ τόδε. 265

ΑΔ. μέθετε μέθετέ μ' ἥδη. ἐπψδ.
κλίνατ', οὐ σθένω ποσίν. [She is laid on a litter.
πλησίον Ἀιδας.

σκοτία δ' ἐπ' ὅσσοις νὺξ ἐφέρπει.

τέκνα, τέκν', οὐκέτι δὴ [To her children.

οὐκέτι μάτηρ σφῶν ἔστιν. 271
χαίροντες, ὡ τέκνα, τόδε φάος ὄρψτον.

ΑΔ. ὡμοι· τόδ' ἐπος λυπρὸν ἀκούω
καὶ παντὸς ἐμοὶ θανάτου μεῖζον.
μὴ πρὸς σε θεῶν τλῆσ με προδοῦναι,
μὴ πρὸς παιδῶν οὓς ὄρφανιεῖς,
ἀλλ' ἄνα τόλμα. 275

σοῦ γὰρ φθιμένης οὐκέτ' ἀν εἰην. 140 ♀

ἐν σοὶ δ' ἐσμὲν καὶ ἔχει καὶ μή.

σὴν γὰρ φιλίαν σεβόμεσθα. ♀

ΑΔ. Ἀδμηθ', ὄρφς γὰρ τάμα πράγμαθ' ὡς ἔχει,
λέξαι θέλω σοι πρὶν θανεῖν ἀ βούλομαι. 280

1569

ἐγώ σε πρεσβεύοντα κάντι τῆς ἐμῆς
ψυχῆς καταστήσασα φῶς τόδ' εἰσορᾶν,
θυησκω παρόν μοι μὴ θανεῖν ὑπὲρ σέθεν,
ἀλλ' ἄνδρα τε σχεῖν Θεσσαλῶν δν ἥθελον,
καὶ δῶμα ναίειν δλβιον τυραννίδι,
οὐκ ἥθέλησα ξῆν ἀποσπασθεῖσά σου
σὺν παισὶν ὄρφανοισιν, οὐδὲ ἐφεισάμην,
ἥβης ἔχουσα δῶρ', ἐν οἷς ἐτερπόμην.

καὶ ή

καίτοι σ' ὁ φύσας χῆ τεκοῦσα προῦδοσαν,
καλῶς μὲν αὐτοῖς κατθανεῖν ἥκον βίου,
καλῶς δὲ σῶσαι παῖδα κεύκλεως θανεῖν.
μόνος γὰρ αὐτοῖς ἥσθα, κοῦτις ἐλπὶς ἦν
σοῦ κατθανόντος ἄλλα φιτύσειν τέκνα.

κάγω τ' ἀν ἔξων καὶ σὺ τὸν λοιπὸν χρόνον,
κούκ οὐν μονωθεὶς σῆς δάμαρτος ἐστενες
καὶ παῖδας ὡρφάνευες. ἄλλὰ ταῦτα μὲν
θεῶν τις ἔξεπραξεν ὥσθ' οὐτως ἔχειν.
εἰεν· σὺ νῦν μοι τῶνδ' ἀπόμνησαι χάριν·

αἰτήσομαι γάρ σ' ἀξίαν μὲν οὐποτε,—

ψυχῆς γὰρ οὐδέν ἐστι τιμιώτερον,—
δίκαια δ', ὡς φήσεις σύ· τούσδε γὰρ φιλεῖς
οὐχ ἥσσον η 'γὰ παῖδας, εἴπερ εὖ φρονεῖς·
τούτους ἀνάσχου δεσπότας ἐμῶν δόμων,
καὶ μὴ 'πιγήμῃς τούσδε μητρυὶὰν τέκνοις,
ητις κακίων οὖσ' ἐμοῦ γυνὴ φθόνῳ
τοῖς σοὶσι κάμοῖς παισὶ χείρα προσβαλεῖ.
μὴ δῆτα δράσῃς ταῦτά γ', αὐτοῦμαί σ' ἔγώ.
ἔχθρὰ γὰρ η 'πιοῦσα μητρυὶὰν τέκνοις

285

290

295

300

305

τοῖς πρόσθ, ἔχιδνης οὐδὲν ἡπιωτέρα.
 καὶ παῖς μὲν ἄρσην πατέρ' ἔχει πύργον μέγαν, 311
 σὺ δ', ὡς τέκνον μοι, πῶς κορευθήσει καλῶς; 313
 ποίας τυχοῦσα συζύγου τῷ σῷ πατρί;
 μή σοι τιν' αἰσχρὰν προσβαλοῦσα κληδόνα 315
 ἥβης ἐν ἀκμῇ σοὶς διαφθείρῃ γάμους. ~~τόπος~~
 οὐ γάρ σε μήτηρ οὔτε νυμφεύστει ποτὲ
 οὔτ' ἐν τόκοισι σοῦσι θαρσυνεῖ, τέκνον,
 παροῦσ', ἵν οὐδὲν μητρὸς εὐμενέστερον.
 δεῖ γὰρ θανεῖν με· καὶ τόδ' οὐκ ἐσ αὔριον 320
 οὐδὲν οὐδὲν μητρὸς ἔρχεται κακόν,
 ἀλλ' αὐτίκ' ἐν τοῖς μηκέτ' οὖσι λέξομαι.
 χαίροντες εὐφράίνοισθε· καὶ σοὶ μέν, πόσι,
 γυναῖκ' ἀρίστην ἔστι κομπάσαι λαβεῖν, "μιλανηγ"
 ὑμῖν δέ, παῖδες, μητρὸς ἐκπεφυκέναι. 325

ΧΟ. θάρσει· πρὸ τούτου γὰρ λέγειν οὐχ ἄξομαι·
 δράστει τάδ', εἴπερ μὴ φρενῶν ἀμαρτάνει.
 ΑΔ. ἔσται τάδ' ἔσται, μὴ τρέσῃς· ἐπεὶ σ' ἐγὼ
 καὶ ζῶσαν εἶχον καὶ θανοῦσ' ἐμὴ γυνὴ
 μόνη κεκλήσει, κοῦτις ἀντὶ σοῦ ποτε 330
 τόνδ' ἄνδρα νύμφη Θεοσσαλὶς προσφθέγξεται.
 οὐκ ἔστιν οὔτως οὔτε πατρὸς εὐγενοῦς
 οὔτ' εἶδος ἄλλως εὐπρεπεστάτη γυνή.
 ἄλις δὲ παίδων· τῶνδ' ὄνησιν εὐχομαι
 θεοῖς γενέσθαι· σοῦ γὰρ οὐκ ὡνήμεθα. 335
 οἴσω δὲ πένθος οὐκ ἐτήσιον τὸ σόν,
 ἀλλ' ἔστ' ἀν αἰών οὐμὸς ἀντέχῃ, γύναι,
 στυγῶν μὲν ἥ μ' ἔτικτεν, ἔχθαιρων δ' ἐμὸν

πατέρα· λόγῳ γὰρ ήσαν οὐκ ἔργῳ φίλοι.

σὺ δ' ἀντιδοῦσα τῆς ἐμῆς τὰ φίλτατα 340

ψυχῆς ἔσωσας. ἀρά μοι στένειν πάρα

τοιᾶσδ' ἀμαρτάνοντι συζύγου σέθεν;

παύσω δὲ κώμους συμποτῶν θ' ὅμιλίας

στεφάνους τε μοῦσάν θ', ἡ κατεῖχ' ἐμοὺς δόμους. 345

οὐ γάρ ποτ' οὕτ' ἀν βαρβίτου θίγοιμ' ἔτι

οὕτ' ἀν φρέν' ἔξαίροιμι πρὸς Λίβυν λακεῦν

αὐλόν· σὺ γάρ μου τέρψιν ἔξείλου βίου.

σοφῆς δὲ χειρὶ τεκτόνων δέμας τὸ σὸν

εἰκασθὲν ἐν λέκτροισιν ἐκταθήσεται,

φ προσπεσοῦμαι καὶ περιπτύσσων χέρας 350

ὄνομα καλῶν σὸν τὴν φίλην ἐν ἀγκάλαις

δόξω γυναικα καίπερ οὐκ ἔχων ἔχειν,—

ψυχρὰν μέν, οἷμαι, τέρψιν, ἀλλ' ὅμως βάρος

ψυχῆς ἀπαντλοίην ἄν. ἐν δ' ὀνείρασι

φοιτῶσά μ' εὐφραίνοις ἄν· ἥδη γὰρ φίλους 355

κάννυντὶ λεύσσειν, ὅντιν' ἀν παρῇ χρόνον.

εἰ δ' Ὁρφέως μοι γλῶσσα καὶ μέλος παρῆν,

ῶστ' ἡ κόρην Δήμητρος ἡ κείνης πόσιν

ῦμνοισι κηλήσαντά σ' ἔξ "Αιδου λαβεῦν,

κατῆλθον ἄν, καί μ' οὐθ' ὁ Πλούτωνος κύων 360

οὐθ' οὐπὶ κώπῃ ψυχοπομπὸς ἀν Χάρων

ἔσχον, πρὸν ἐσ φῶς σὸν καταστῆσαι βίον.

ἀλλ' οὖν ἐκεῖσε προσδόκα μ', ὅταν θάνω,

καὶ δῶμ' ἐτοίμαζ', ὡς συνοικήσοντά μοι.

ἐν ταῦσιν αὐταῖς γάρ μ' ἐπισκήψῳ κέδροις 365

σοὶ τούσδε θεῖναι πλευρά τ' ἐκτεῖναι πέλας

πλευροῦσι τοῦσι σοῖς· μηδὲ γὰρ θανών ποτε
σοῦ χωρὶς εἴην τῆς μόνης πιστῆς ἐμοί.

ΧΟ. καὶ μὴν ἐγώ σοι πένθος ὡς φίλος φίλω
λυπρὸν συνοίσω τῆσδε· καὶ γὰρ ἀξία. 370

ΑΛ. ὃ παῖδες, αὐτοὶ δὴ τάδ' εἰσηκούσατε
πατρὸς λέγοντος μὴ γαμεῖν ἄλλην τινὰ
γυναῖκ' ἐφ' ὑμῖν μηδ' ἀτιμάσειν ἐμέ.

ΑΔ. καὶ νῦν γέ φημι, καὶ τελευτήσω τάδε.

ΑΛ. ἐπὶ τοῦσδε παῖδας χειρὸς ἐξ ἐμῆς δέχουν. 375

ΑΔ. δέχομαι, φίλον γε δῶρον ἐκ φίλης χερός.

ΑΛ. σὺ νῦν γενοῦν τοῦσδε ἀντ' ἐμοῦ μήτηρ τέκνους.

ΑΔ. πολλὴ γ' ἀνάγκη, σοῦ γ' ἀπεστερημένοις.

ΑΛ. ὃ τέκν', ὅτε ἔην χρῆν μ', ἀπέρχομαι κάτω.

ΑΔ. οἴμοι, τί δράσω δῆτα σοῦ μονούμενος; 380

ΑΛ. χρόνος μαλάξει σ'. οὐδέν εἰσθ' ὁ κατθανών. ↗

ΑΔ. ἄγου με σὺν σοὶ πρὸς θεῶν ἄγου κάτω.

ΑΛ. ἀρκοῦμεν ἡμεῖς οἱ προθνήσκοντες σέθεν.

ΑΔ. ὃ δαῖμον, οἵας συξύγονος μ' ἀποστερεῖς.

ΑΔ. καὶ μὴν σκοτεινὸν ὅμμα μονιβαρύνεται. 385

ΑΔ. ἀπωλόμην ἄρ', εἴ με δὴ λείψεις, γύναι. 1403-

ΑΛ. ὡς οὐκέτ' οὐσαν οὐδὲν ἀν λέγοις ἐμέ.

ΑΔ. ὅρθου πρόσωπον, μὴ λίπης παῖδας σέθεν.

ΑΛ. οὐ δῆθ' ἐκοῦσά γ'. ἀλλὰ χαίρετ', ὃ τέκνα.

ΑΔ. βλέψον πρὸς αὐτοὺς βλέψον.

ΑΛ. οὐδέν εἰμ' ἔτι. 390

ΑΔ. τί δρᾶς; προλείπεις;

ΑΔ. χαῖρ'. [Dies.

ΑΔ. ἀπωλόμην τάλας.

ΧΟ. βέβηκεν, οὐκέτ' ἔστιν Ἀδμήτου γυνή.

ΕΥΜΗΔΟΣ.

1129 'Ιώ μοι τύχας. μαῖα δὴ κάτω στρ.
 βέβακεν, οὐκέτ' ἔστιν, ω
 πάτερ, ὑφ' ἀλίψ. 395
 προλιποῦσα δ' ἀμὸν βίον
 ὠρφάνισεν τλάμων.
 ἵδε γὰρ ἵδε βλέφαρον καὶ παρατόνος χέρας.
 ὑπάκουσον ἄκουσον, ω μάτερ, ἀντιάζω 400
 σ' ἐγώ, μάτερ, ἐγώ [γὰρ
 ἐπι]καλοῦμαι ό
 σὸς ποτὶ σοῖσι πίτνων στόμασιν νεοσσός.
 ΑΔ. τὴν οὐ κλύουσαν οιδ' ὄρωσαν· ὥστ' ἐγώ
 καὶ σφὼ βαρείᾳ συμφορᾷ πεπλήγμεθα. 405
 ΕΥ. νέος ἐγώ, πάτερ, λείπομαι φίλας
 μονόστολός τε ματρός. ω
 σχέτλια δὴ παθὼν
 ἐγὼ ἔργα [τλάμων] σύ τε,
 σύγκασί μοι κούρα, 410
 [ὅσα κακά μοι] συνέτλας· * * * ω πάτερ,
 ἀνόνατ' ἀνόνατ' ἐνύμφευσας οὖδε γήρως
 ἔβας τέλος σὺν τῷδ·
 ἔφθιτο γὰρ πάρος,
 οἰχομένας δὲ σοῦ, μάτερ, ὅλωλεν οἶκος. 415
 ΧΟ. "Αδμητ'", ἀνάγκη τάσδε συμφορὰς φέρειν·
 οὐ γάρ τι πρῶτος οὖδε λοίσθιος βροτῶν
 γυναικὸς ἐσθλῆς ἡμπλακες· γίγνωσκε δὲ

ώς πᾶσιν ἡμῖν κατθανεῖν ὀφεῖλεται.

ΑΔ. ἐπίσταμαι γε κούκ ἄφνω κακὸν τόδε 420
 προσέπτατ· εἰδὼς δ' αὐτ' ἐτειρόμην πάλαι.
 ἀλλ', ἐκφορὰν γὰρ τοῦδε θήσομαι νεκροῦ,
 πάρεστέ καὶ μένοντες ἀντηχήσατε
 παιᾶνα τῷ κάτωθεν ἀσπόνδῳ θεῷ.
 πᾶσιν δὲ Θεσσαλοῖσιν διν ἐγὼ κρατῶ 425
 πένθους γυναικὸς τῆσδε κοινοῦσθαι λέγω
 κουρῷ ἔνρήκει καὶ μελαμπέπλῳ στολῇ·
 τέθριππά θ' οἱ ζεύγνυσθε καὶ μονάμπυκας
 πώλους, σιδήρῳ τέμνετ' αὐχένων φόβην.
 αὐλῶν δὲ μὴ κατ' ἄστυ, μὴ λύρας κτύπος
 ἔστω σελήνας δώδεκ' ἐκπληρουμένας·
 οὐ γάρ τιν' ἄλλον φίλτερον θάψω νεκρὸν
 τοῦδ' οὐδὲ ἀμείνον' εἰς ἔμ· ἀξία δέ μοι
 τιμᾶν, ἐπεὶ τέθνηκεν ἀντ' ἐμοῦ μόνη. ♫

[*Alkestis is borne into the palace, followed by Admetos, the two children and attendants.*]

ΧΟ. δ Πελίου θύγατερ, στρ. ἀ.
 χαίρουσά μοι εἰν 'Αίδα δόμοισιν 436
 τὸν ἀνάλιον οἰκον οἰκετεύοις. 11-10 γ
 ἰστω δ' 'Αίδας δι μελαγχαίτας θεὸς, δις τ' ἐπὶ κώπᾳ
 πηδαλίῳ τε γέρων 440
 νεκροπομπὸς ἔει,
 πολὺ δὴ πολὺ δὴ γυναικὸς ἀρίσταν
 λίμναν 'Αχεροντίαν πορεύσας ἐλάτᾳ δικώπῳ.
Πολλά σε μουσοπόλοι ἀντ. ἀ.

μέλψουσι καθ' ἐπτάτονόν τ' ὄρείαν 446
 χέλυν ἔν τ' ἀλύροις κλέοντες ὕμνοις,
 Σπάρτη κυκλὰς ἀνίκα Καρνείου περινίσσεται ὥρα
 μηνὸς ἀειρομένας 450
 παννύχου σελάνας,
 λιπαραῖς τ' ἐν ὀλβίαις Ἀθάναις.
 τοίαν ἔλιπες θανοῦσα μολπὰν μελέων ἀοιδοῖς.

Εἰθ' ἐπ' ἐμοὶ μὲν εἴη, στρ. β'.
 δυναίμαν δέ σε πέμψαι 456
 φάος ἔξ 'Αίδα τεράμυνων
 [Κωκυτοῦ τε ῥεέθρων]
 ποταμίᾳ νερτέρᾳ τε κώπᾳ.
 σὺ γάρ, ὡ μόνα, ὡ φίλα γυναικῶν, 460
 σὺ τὸν αὐτᾶς ἔτλας
 πόσιν ἀντὶ σᾶς ἀμεῖψαι
 ψυχᾶς ἔξ "Αιδα. κούφα σοι
 χθῶν ἐπάνωθε πέσοι, γύναι. εἰ δέ τι
 καινὸν ἔλοιτο λέχος πόσις, η μάλ' ἀν
 ἐμοιγ' ἀν εἴη στυγηθεὶς τέκνοις τε τοῖς σοῖς. 465

Ματέρος οὐ θελούστας ἀντ. β'.
 πρὸ παιδὸς χθονὶ κρύψαι
 δέμας, οὐδὲ πατρὸς γεραιοῦ,—
 δν ἔτεκον δ', οὐκ ἔτλαν ῥύεσθαι
 σχετλίω, πολιὰν ἔχοντε χαίταν .— 470
 σὺ δ' ἐν ἥβᾳ νέᾳ
 προθανοῦσα φωτὸς οἴχει.
 τοιαύτας εἴη μοι κῦρσαι
 συνδυάδος φιλίας ἀλόχου· τὸ γὰρ

ἐν βιότῳ σπάνιον μέρος· ή γὰρ ἀν
ἔμοιγ' ἄλυτος δι' αἰώνος ἀν ἔννείη. ¶

475

[Enter ΗΕΡΑΚΛΕΣ from the left.]

ΗΡΑΚΛΗΣ.

Ξένοι, Φεραίας τῆσδε κωμῆται χθονός,

"Αδμητον ἐν δόμοισιν ἄρα κιγχάνω;

κε.

ΧΟ. ἔστ' ἐν δόμοισι παῖς Φέρητος, Ἡράκλεις.

ἀλλ' εἰπὲ χρεία τίς σε Θεσσαλῶν χθόνα
πέμπει, Φεραίον ἄστυ προσβῆναι τόδε.

480

ΗΡ. Τιρνυθίψ πράσσω τιν' Εύρυνθεῖ πόνον.

ΧΟ. καὶ ποῖ πορεύει; τῷ προσέξενται πλάνῳ;

ΗΡ. Θρηγκὸς τέτρωρον ἄρμα Διομήδους μέτα.

ΧΟ. πῶς οὖν δυνήσει; μῶν ἄπειρος εἰλιξένον;

ΗΡ. ἄπειρος· οὐπώ Βιστόνων ήλθον χθόνα.

485

ΧΟ. οὐκ ἔστιν ἵππων δεσπόσαι σ' ἀνει μάχης.

ΗΡ. ἀλλ' οὐδὲ ἄπειπεῖν τοὺς πόνους οἶδόγ τ' ἔμοι.

ΧΟ. κτανὼν ἄρ' ήξεις ή θανὼν αὐτοῦ μενεῖς.

ΗΡ. οὐ τόνδε ἀγῶνα πρῶτον ἀν δράμοιμ' ἔγω.

ΧΟ. τί δέ ἀν κρατήσας δεσπότην πλέον λάβοις;

490

ΗΡ. πώλους ἀπάξιω κοιράνῳ Τιρυνθίψ.

ΧΟ. οὐκ εὐμαρὲς χαλινὸν ἐμβαλεῖν γνάθοις.

ΗΡ. εἰ μή γε πῦρ πνέουσι μυκτήρων ἄπο.

ΧΟ. ἀλλ' ἄνδρας ἀρταμοῦσι λαιψτραῖς γνάθοις.

ΗΡ. θηρῶν ὄρείων χόρτον, οὐχ ἵππων λέγεις.

495

ΧΟ. φάτνας ἴδοις ἀν αἴμασιν πεφυρμένας.

ΗΡ. τίνος δέ ὁ θρέψας παῖς πατρὸς κομπάζεται;

ΧΟ. Ἀρεος, ζαχρύσου Θρηκίας πέλτης ἄναξ.

ΗΡ. καὶ τόνδε τούμον δαίμονος πόνον λέγεις,—

σκληρὸς γὰρ ἀεὶ καὶ πρὸς αἶπος ἔρχεται — 500

εἰ χρή με παιτὸν οὓς Ἀρης ἐγείνατο

μάχην συνάψαι, πρῶτα μὲν Λυκάονι,

αὐθις δὲ Κύκνῳ, τόνδε δὲ ἔρχομαι τρίτον

ἀγῶνα πώλοις δεσπότη τε συμβαλῶν.

• ἀλλ' οὐτις ἔστιν ὃς τὸν Ἀλκμήνης γόνον
τρέσαντα χείρα πολεμίων ποτ' ὅψεται. Τὸν δόγαν. 505

ΧΟ. καὶ μὴν ὃδ' αὐτὸς τῆσδε κοίρανος χθονὸς

Ἀδμητος ἔξω δωματων πορεύεται.

[Enter ADMETOS from the palace.]

ΑΔ. Χαῖρ', ὁ Διὸς παῖ Περσέως ἀφ' αἰματος.

ΗΡ. Ἀδμητε, καὶ σὺ χαῖρε, Θεσσαλῶν ἄναξ. 510

ΑΔ. Θέλοιμ' ἄν· εὔνουν δὲ ὅντα σ' ἔξεπίσταμαι.

ΗΡ. τί χρῆμα κουρῆ τῇδε πενθίμῳ πρέπεις;

ΑΔ. Θάπτειν τιν' ἐν τῇδε ἡμέρᾳ μέλλω νεκρόν.

ΗΡ. ἀπ' οὐν τέκνων σῶν πημονὴν εἴργοι θεός.

ΑΔ. ζῶσιν κατ' οἴκους παῦδες οὓς ἔφυσ' ἔγω. ¶ 515

ΗΡ. πατήρ γε μὴν ὡραῖος, εἴπερ οἴχεται.

ΑΔ. κάκεῖνος ἔστι χῆ τεκοῦσά μ', Ἡράκλεις. Τὸν γιγαντῶν

ΗΡ. οὐ μὴν γυνή γ' ὅλωλεν Ἀλκηστίς σέθεν;

ΑΔ. διπλοῦς ἐπ' αὐτῇ μῦθος ἔστι μοι λέγειν.

ΗΡ. πότερα θανούσης εἶπας ἡ ζώσῃς ἔτι; 496 520

ΑΔ. ἔστιν τε κούκέτ' ἔστιν, ἀλγύνει δέ με.

ΗΡ. οὐδέν τι μᾶλλον οἶδ'. ἄσημα γὰρ λέγεις.

ΑΔ. οὐκ οἰσθα μοίρας ἡς τυχεῖν αὐτῇν χρεών;

HP. οἶδ', ἀντὶ σοῦ γε κατθανεῖν ὑφειμένην.
 ΑΔ. πῶς οὖν ἔτ' ἔστιν, εἴπερ γῆγεσεν τάδε; αὐτεω¹ 525
 HP. ἀ, μὴ πρόκλαι' ἄκοιτιν, ἐς τόδ' ἀναβαλοῦ.
 ΑΔ. τέθινηχ' ὁ μέλλων, κούκέτ' ἔσθ' ὁ κατθανών.
 HP. χωρὶς τό τ' εἶναι καὶ τὸ μὴ νομίζεται.
 ΑΔ. σὺ τῆδε κρίνεις, Ἡράκλεις, κείνη δ' ἔγω.
 HP. τί δῆτα κλαίεις; τίς φίλων ὁ κατθανών; 530
 ΑΔ. γυνή· γυναικὸς ἀρτίως μεμνήμεθα.
 HP. ὀθνεῖος ἡ σοὶ συγγενῆς γεγῶσά τις;
 ΑΔ. ὀθνεῖος, ἄλλως δ' ἦν ἀναγκαία δόμοις.
 HP. πῶς οὖν ἐν οἴκοις σοῦσιν ὠλεσεν βίον;
 ΑΔ. πατρὸς θανόντος ἐνθάδ' ὠρφανεύετο. 535
 HP. φεῦ.

15-16 εἴθ' ηὔροομέν σ', Ἀδμητε, μὴ λυπούμενον. τὸ γένος¹ οὐκ
 ΑΔ. ὡς δὴ τί δράσων τόνδ' ὑπορράπτεις λόγον;
 HP. ξένων πρὸς ἄλλων ἔστιαν πορεύσομαι.
 ΑΔ. οὐκ ἔστιν, ὥναξ· μὴ τοσόνδ' ἔλθοι κακόν.
 HP. λυπουμένοις ὀχληρός, εἰ μόλοι, ξένος. 540
 ΑΔ. τεθνᾶσιν οἱ θανόντες· ἀλλ' οὐθὲν δόμοις.
 HP. αἰσχρὸν παρὰ κλαίουσι θοινᾶσθαι φίλοις.
 ΑΔ. χωρὶς ξενῶνες εἰσιν οἱ σ' ἔσάξομεν.
 HP. μέθεις με, καὶ σοι μυρίαν ἔξω χάριν.
 ΑΔ. οὐκ ἔστιν ἄλλον σ' ἀνδρὸς ἔστιαν μολεῖν. 545
 ἡγοῦ σὺ τῷδε δωμάτων ἔξωπίους [To a Slave.
 ξενῶνας οἴξας, τοῖς τ' ἐφεστῶσιν φράσον
 σίτων παρεῖναι πλῆθος· ἐν δὲ κλήσατε
 [To Attendants.

θύρας μεσαύλους· οὐ πρέπει θοινωμένους

1469

έγώ σε πρεσβεύοντα κάντὶ τῆς ἐμῆς
ψυχῆς καταστήσασα φῶς τόδ' εἰσορᾶν,
θνήσκω παρόν μοι μὴ θανεῖν ὑπὲρ σέθεν,
ἀλλ' ἄνδρα τε σχεῖν Θεσσαλῶν δὲν ἥθελον, 285
καὶ δῶμα ναίειν ὅλβιον τυραννίδι,
οὐκ ἥθέλησα ζῆν ἀποσπασθεῖσά σου
σὺν παισὶν ὄρφανοισιν, οὐδὲ ἐφεισάμην,
ἥβης ἔχουσα δῶρ', ἐν· οἷς ἐτερπόμην.
καί τοι σ' ὁ φύσας χῆ τεκοῦσα προῦδοσαν, 290
καλῶς μὲν αὐτοῖς κατθανεῖν ἥκον βίου,
καλῶς δὲ σῶσαι παῖδα κεύκλεως θανεῖν.
μόνος γὰρ αὐτοῖς ἥσθα, κοῦτις ἐλπὶς ἦν
σοῦ κατθανόντος ἄλλα φιτύσειν τέκνα.
κάγω τ' ἀν ἔξων καὶ σὺ τὸν λοιπὸν χρόνον, 295
κούκ τὸν μονωθεὶς σῆς δάμαρτος ἐστενες
καὶ παῖδας ὡρφάνευες. ἄλλὰ ταῦτα μὲν
θεῶν τις ἔξέπραξεν ὥσθ' οὔτως ἔχειν.
εἰεν· σὺ νῦν μοι τῶνδ' ἀπόμνησαι χάριν·
αἰτήσομαι γάρ σ' ἀξίαν μὲν οὐποτε,— 300
ψυχῆς γὰρ οὐδέν ἐστι τιμιώτεροι,—
δίκαια δ', ὡς φήσεις σύ· τούσδε γὰρ φιλεῖς
οὐχ ἥσσον ἡ 'γὰ παῖδας, εἴπερ εὖ φρονεῖς·
τούτους ἀνάσχου δεσπότας ἐμῶν δόμων,
καὶ μὴ 'πιγήμῃς τούσδε μητρυὶὰν τέκνοις, 305
ἢ τις κακίων οὖσ' ἐμοῦ γυνὴ φθόνῳ
τοῖς σοῖσι κάμοῖς παισὶ χεῖρα προσβαλεῖ.
μὴ δῆτα δράσῃς ταῦτά γ', αἰτοῦμαί σ' ἔγώ.
ἔχθρὰ γὰρ ἡ 'πιοῦσα μητρυὶὰ τέκνοις

τοῖς πρόσθ, ἔχιδνης οὐδὲν ἡπιωτέρα.
 καὶ παῖς μὲν ἄρσην πατέρ' ἔχει πύργον μέγαν, 311
 σὺ δ', ὡς τέκνον μοι, πῶς κορευθήσει καλῶς; 313
 ποίας τυχοῦσα συζύγου τῷ σῷ πατρί;
 μή σοι τιν' αἰσχρὰν προσβαλοῦσα κληδόνα 315
 ἥβης ἐν ἀκμῇ σοὶς διαφθείρῃ γάμους. **¶**
 οὐ γάρ σε μήτηρ οὔτε νυμφεύσει ποτὲ
 οὔτ' ἐν τόκουσι σοὶσι θαρσυνεῖ, τέκνον,
 παροῦσ', ἵν' οὐδὲν μητρὸς εὐμενέστερον.
 δεῖ γὰρ θανεῖν με· καὶ τόδ' οὐκ ἐσ αὔριον 320
 οὐδὲν τρίτην μοι μηνὸς ἔρχεται κακόν,
 ἀλλ' αὐτίκ' ἐν τοῖς μηκέτ' οὖσι λέξομαι.
 χαίροντες εὐφράίνοισθε· καὶ σοὶ μέν, πόσι,
 γυναῖκ' ἀρίστην ἔστι κομπάσαι λαβεῖν, "μιανηγ"
 ὑμῖν δέ, παῖδες, μητρὸς ἐκπεφυκέναι. 325

ΧΟ. θάρσει· πρὸ τούτου γὰρ λέγειν οὐχ ἄξομαι·
 δράσει τάδ', εἴπερ μὴ φρενῶν ἀμαρτάνει.
ΑΔ. ἔσται τάδ' ἔσται, μὴ τρέσῃς· ἐπεὶ σ' ἐγὼ·
 καὶ ξῶσαν εἶχον καὶ θανοῦσ' ἐμὴ γυνὴ
 μόνη κεκλήσει, κοῦτις ἀντὶ σοῦ ποτε 330
 τόνδ' ἄνδρα νύμφη Θεσσαλὸς προσφθέγξεται.
 οὐκ ἔστιν οὕτως οὔτε πατρὸς εὐγενοῦς
 οὔτ' εἶδος ἀλλως εὐπρεπεστάτη γυνή.
 ἀλις δὲ παίδων· τῶνδ' ὄνησιν εὔχομαι
 θεοῖς γενέσθαι· σοῦ γὰρ οὐκ ὀνήμεθα.
 οἴσω δὲ πένθος οὐκ ἐτήσιον τὸ σόν,
 ἀλλ' ἔστ' ἀν αἰώνιον ούμὸς ἀντέχῃ, γύναι,
 στυγῶν μὲν ἥ μ' ἔτικτεν, ἔχθαιρων δ' ἐμὸν

πατέρα· λόγῳ γάρ ήσαν οὐκ ἔργῳ φίλοι.

οὐ δ' ἀντιδοῦσα τῆς ἐμῆς τὰ φίλτατα

340

ψυχῆς ἔσωσας. ἀρά μοι στένειν πάρα

τοιᾶσδ' ἀμαρτάνοντι συζύγου σέθεν;

παύσω δὲ κώμους συμποτῶν θ' ὄμιλίας

στεφάνους τε μοῦσάν θ', ἡ κατεῖχ' ἐμοὺς δόμους. 345

οὐ γάρ ποτ' οὕτ' ἀν βαρβίτου θίγοιμ' ἔτι

345

οὕτ' ἀν φρέν' ἔξαιροιμι πρὸς Λίβυν λακεῖν

αὐλόν· σὺ γάρ μου τέρψιν ἔξείλουν βίου.

σοφῇ δὲ χειρὶ τεκτόνων δέμας τὸ σὸν

εἴκασθὲν ἐν λέκτροισιν ἐκταθήσεται,

ῳ προσπεσοῦμαι καὶ περιπτύσσων χέρας

350

ὄνομα καλῶν σὸν τὴν φίλην ἐν ἀγκάλαις

δόξω γυναικα καίπερ οὐκ ἔχων ἔχειν,—

ψυχρὰν μέν, οἶμαι, τέρψιν, ἀλλ' ὅμως βάρος

ψυχῆς ἀπαντλοίνη ἀν. ἐν δ' ὀνείρασι

φοιτῶσά μ' εὐφραύνοις ἀν· ἥδη γάρ φίλους

355

κάννυκτὶ λεύσσειν, ὅντιν' ἀν παρῇ χρόνον.

εἰ δ' Ὁρφέως μοι γλῶσσα καὶ μέλος παρῆν,

ῶστ' ἡ κόρην Δήμητρος ἡ κείνης πόσιν

ῦμνοισι κηλήσαντά σ' ἔξ "Αιδου λαβεῖν,

κατῆλθον ἀν, καί μ' οὕθ' ὁ Πλούτωνος κύων

360

οὕθ' οὐπὶ κώπῃ ψυχοπομπὸς ἀν Χάρων

ἔσχον, πρὶν ἐσ φῶς σὸν καταστῆσαι βίον.

ἀλλ' οὖν ἐκεῖσε προσδόκα μ', ὅταν θάνω,

καὶ δῶμ' ἐτοίμαξ', ώς συνοικήσοισά μοι.

ἐν ταῦσιν αὐταῦς γάρ μ' ἐπισκήψῳ κέδροις

365

σοὶ τούσδε θεῖναι πλευρά τ' ἐκτεῖναι πέλας

πλευροῦσι τοῦσι σοῖς· μηδὲ γὰρ θανών ποτε
σοῦ χωρὶς εἴην τῆς μόνης πιστῆς ἐμοί.

ΧΟ. καὶ μὴν ἔγώ σοι πένθος ὡς φίλος φίλω
λυπρὸν συνοίσω τῆσδε· καὶ γὰρ ἀξέα. 370

ΑΛ. ὃ παῖδες, αὐτοὶ δὴ τάδε εἰσηκούσατε
πατρὸς λέγοντος μὴ γαμεῖν ἄλλην τινὰ
γυναῖκ' ἐφ' ὑμῖν μηδ' ἀτιμάσειν ἐμέ.

ΑΔ. καὶ νῦν γέ φημι, καὶ τελευτῆσω τάδε.

ΑΛ. ἐπὶ τοῦσδε παῖδας χειρὸς ἐξ ἐμῆς δέχουν. 375

ΑΔ. δέχομαι, φίλον γε δῶρον ἐκ φίλης χερός.

ΑΛ. σὺ νῦν γενοῦν τοῦσδε ἀντ' ἐμοῦ μήτηρ τέκνοις.

ΑΔ. πολλὴ γ' ἀνάγκη, σοῦ γ' ἀπεστερημένοις.

ΑΛ. ὃ τέκν', ὅτε ἔην χρῆν μ', ἀπέρχομαι κάτω.

ΑΔ. οἴμοι, τί δράσω δῆτα σοῦ μονούμενος; 380

ΑΛ. χρόνος μαλάξει σ'· οὐδέν εἰσθ' ὁ κατθανών. ↗

ΑΔ. ἄγον με σὺν σοὶ πρὸς θεῶν ἄγον κάτω.

ΑΛ. ἀρκοῦμεν ἡμεῖς οἱ προθύγσκοντες σέθεν.

ΑΔ. ὃ δαῖμον, οἵας συζύγον μ' ἀποστερεῖς.

ΑΔ. καὶ μὴν σκοτεινὸν ὅμμα μον βαρύνεται. 385

ΑΔ. ἀπωλόμην ἄρ', εἴ με δὴ λείψεις, γύναι. 1402-

ΑΔ. ὡς οὐκέτ' οὖσαν οὐδέν άν λέγοις ἐμέ.

ΑΔ. ὄρθου πρόσωπον, μὴ λίπης παῖδας σέθεν.

ΑΔ. οὐ δῆθ' ἔκουσά γ. ἀλλὰ χαίρετ', ὃ τέκνα.

ΑΔ. βλέψον πρὸς αὐτοὺς βλέψον.

ΑΔ. οὐδέν εἰμ' ἔτι. 390

ΑΔ. τί δρᾶς; προλείπεις;

ΑΔ. χαῖρ'. [Dieg.]

ΑΔ. ἀπωλόμην τάλας.

ΧΟ. βέβηκεν, οὐκέτ' ἔστιν 'Αδμήτου γυνή.

ΕΥΜΗΛΟΣ.

1129	'Ιώ μοι <u>τύχας</u> . μαῖα δὴ κάτω βέβακεν, οὐκέτ' ἔστιν, ω πάτερ, ὑφ' ἀλίφ. προλιποῦσα δ' ἀμὸν βίον ώρφανισεν τλάμων. ἴδε γὰρ ἵδε βλέφαρον καὶ παρατόνος χέρας. νπάκουσον ἄκουσον, ω μάτερ, ἀντιάζω σ' ἐγώ, μάτερ, ἐγώ [γὰρ ἐπι]καλοῦμαι δ' σὸς ποτὶ σοῖσι πίτνων στόμασιν νεοσσός.	στρ.
ΑΔ.	τὴν οὐ κλύουσαν οιδ' ὄρωσαν· ὥστ' ἐγώ καὶ σφὸς βαρείᾳ συμφορῇ πεπλήγμεθα.	405
ΕΥ.	νέος ἐγώ, πάτερ, λείπομαι φίλαις μονόστολός τε ματρός. ω σχέτλια δὴ παθῶν ἐγώ ἔργα [τλάμων·] σύ τε, σύγκασί μοι κούρα,	ἀντ.
	[ὅσα κακά μοι] συνέτλας· * * * ω πάτερ, ἀνόνατ' ἀνόνατ' ἐνύμφευστας οὐδὲ γήρως ἔβας τέλος σὺν τῷδ'· ἔφθιτο γὰρ πάρος, οἰχομένας δὲ σοῦ, μάτερ, ὅλωλεν οἶκος.	410
ΧΟ.	"Αδμητ', ἀνάγκη τάσδε συμφορὰς φέρειν· οὐ γάρ τι πρώτος οὐδὲ λοίσθιος βροτῶν γυναικὸς ἐσθλῆς ἡμπλακες· γίγνωσκε δὲ	415

ώς πᾶσιν ἡμῖν κατθανεῖν ὀφείλεται.

ΑΔ. ἐπίσταμαι γε κούκ ἄφνω κακὸν τόδε 420
 προσέππατ· εἰδὼς δ' αὕτ' ἐτειρόμην πάλαι.
 ἀλλ', ἐκφορὰν γὰρ τοῦδε θήσομαι νεκροῦ,
 πάρεστέ καὶ μένοντες ἀντηχήσατε
 παιᾶνα τῷ κάτωθεν ἀσπόνδυ θεῷ.
 πᾶσιν δὲ Θεσσαλοῖσιν διν ἐγὼ κρατῶ 425
 πένθους γυναικὸς τῆσδε κοινοῦσθαι λέγω
 κουρῷ ἔνρήκει καὶ μελαμπέπλῳ στολῇ·
 τέθριππά θ' οἱ ζεύγνυσθε καὶ μονάμπυκας
 πώλους, σιδήρῳ τέμνετ' αὐχένων φόβην.
 αὐλῶν δὲ μὴ κατ' ἄστυ, μὴ λύρας κτύπος
 ἔστω σελήνας δώδεκ' ἐκπληρουμένας·
 οὐ γάρ τιν' ἄλλον φίλτερον θάψω νεκρὸν
 τοῦδε οὐδὲ ἀμείνον' εἰς ἔμ· ἀξία δέ μοι
 τιμᾶν, ἐπεὶ τέθνηκεν ἀντ' ἐμοῦ μόνη. ♫

[*Alkestis is borne into the palace, followed by Admetos, the two children and attendants.*]

ΧΟ. ὁ Πελίου θύγατερ, στρ. ἀ.
 χαίρουσά μοι εἰν 'Αίδα δόμοισιν 436
 τὸν ἀνάλιον οἶκον οἰκετεύοις. 110 γ
 ἵστω δ' 'Αίδας δὲ μελαγχαίτας θεὸς, ὃς τ' ἐπὶ κώπᾳ
 πηδαλίῳ τε γέρων 440
 νεκροπομπὸς ἔζει,
 πολὺ δὴ πολὺ δὴ γυναικὸς ἀρίσταν
 λίμναν 'Αχεροντίαν πορεύσας ἐλάτῃ δικώπῳ.
Πολλά σε μονσοπόλοι αντ. ἀ.

μέλψουσι καθ' ἑπτάτονόν τ' ὀρείαν 446
 χέλυν ἔν τ' ἀλύροις κλέοντες ὅμνοις,
 Σπάρτα κυκλὰς ἀνίκα Καρνείου περινίσσεται ὥρα
 μηνὸς ἀειρομένας 450
 παννύχου σελάνας,
 λιπαραῖσί τ' ἐν ὀλβίαις Ἀθάναις.
 τοίαν ἔλιπες θανοῦσα μολπὰν μελέων ἀοιδοῖς.

Εἰθ' ἐπ' ἐμοὶ μὲν εἴη, στρ. β'.
 δυναίμαν δέ σε πέμψαι 456
 φάος ἐξ Ἀίδα τεράμνων
 [Κωκυτοῦ τε ῥεέθρων]
 ποταμίᾳ νερτέρᾳ τε κώπῳ.
 σὺ γάρ, ὡς μόνα, ὡς φίλα γυναικῶν, 460
 σὺ τὸν αὐτᾶς ἔτλας
 πόσιν ἀντὶ σᾶς ἀμεῖψαι
 ψυχᾶς ἐξ Ἀιδα. κούφα σοι
 χθῶν ἐπάνωθε πέσοι, γύναι. εἰ δέ τι
 καινὸν ἔλοιτο λέχος πόσις, ή μάλ' ἀν
 ἐμοιγ' ἀν εἴη στυγηθεὶς τέκνοις τε τοῖς σοῖς. 465
 Ματέρος οὐ θελούσας ἀντ. β'.
 πρὸ παιδὸς χθονὶ κρύψαι
 δέμας, οὐδὲ πατρὸς γεραιοῦ,—
 ὃν ἔτεκον δ', οὐκ ἔτλαν ῥύεσθαι
 σχετλίω, πολιὰν ἔχοντε χαίταν.— 470
 σὺ δ' ἐν ἥβᾳ νέᾳ
 προθανοῦσα φωτὸς οἰχει.
 τοιαύτας εἴη μοι κῦρσαι
 συνδυάδος φιλίας ἀλόχου· τὸ γὰρ

ἐν βιότῳ σπάνιον μέρος· ἡ γὰρ ἀν
ἔμοιγ' ἄλυτος δι' αἰώνος ἀν ἔννείη. 

475

[Enter HERAKLES from the left.]

ΗΡΑΚΛΗΣ.

Ξένοι, Φεραίας τῆσδε κωμῆται χθονός,

"Αδμητον ἐν δόμοισιν ἄρα κιγχάνω;

κε.

ΧΟ. ἔστ' ἐν δόμοισι παῖς Φέρητος, Ἡράκλεις.

ἀλλ' εἰπὲ χρεία τίς σε Θεσσαλῶν χθόνα
πέμπει, Φεραίον ἄστυ προσβῆναι τόδε.

480

ΗΡ. Τιρνυθίψ πράσσω τιν' Εύρυνθεῖ πόνον.

ΧΟ. καὶ ποῖ πορεύει; τῷ προσέξενται πλάνῳ;

“αὐτῷ τοιούτῳ

ΗΡ. Θρηκὸς τέτρωρον ἄρμα Διομήδους μέτα.

ΧΟ. πῶς οὖν δυνήσει; μῶν ἄπειρος εἰλ ξένον;

ΗΡ. ἄπειρος· οὐπώ Βιστόνων ήλθον χθόνα.

485

ΧΟ. οὐκ ἔστιν ἵππων δεσπόσαι σ' ἀνει μάχης.

ΗΡ. ἀλλ' οὐδὲ ἄπειπεν τοὺς πόνους οἰόγι τ' ἔμοι.

ΧΟ. κτανῶν ἄρ' ήξεις ἡ θανῶν αὐτοῦ μενεῖς.

ΗΡ. οὐ τόνδ' ἀγῶνα πρῶτον ἀν δράμοιμ' ἔγω.

ΧΟ. τί δ' ἀν κρατήσας δεσπότην πλέον λάβοις;

490

ΗΡ. πώλους ἀπάξιω κοιράνῳ Τιρνυθίψ.

ΧΟ. οὐκ εὐμαρὲς χαλινὸν ἐμβαλεῖν γνάθοις.

ΗΡ. εἰ μή γε πῦρ πνέουσι μυκτήρων ἄπο.

ΧΟ. ἀλλ' ἄνδρας ἀρταμοῦσι λαικηραῖς γνάθοις.

ΗΡ. θηρῶν ὄρείων χόρτον, οὐχ ἵππων λέγεις.

495

ΧΟ. φάτνας ἴδοις ἀν αἴμασιν πεφυρμένας.

ΗΡ. τίνος δ' ὁ θρέψας παῖς πατρὸς κομπάζεται;

ΧΟ. Ἀρεος, ζαχρύσου Θρηκίας πέλτης ἄναξ.

ΗΡ. καὶ τόνδε τούμον δαίμονος πόνον λέγεις,—

σκληρὸς γὰρ ἀεὶ καὶ πρὸς αἴπος ἔρχεται.— 500

εἰ χρή με παισὶν οὓς Ἀρης ἐγείνατο

μάχην συνάψαι, πρῶτα μὲν Λυκάονι,

αὐθις δὲ Κύκνῳ, τόνδε δὲ ἔρχομαι τρίτον

ἀγῶνα πώλοις δεσπότη γε συμβαλῶν.

• ἀλλ' οὗτις ἔστιν δι τὸν Ἀλκμήνης γόνον 505
τρέσαντα χεῖρα πολεμίων ποτ' ὅψεται. Τὸν δέ οὖν.

ΧΟ. καὶ μὴν δᾶς αὐτὸς τῆσδε κοίρανος χθονὸς

“Αδμητος ἔξω δωματων πορεύεται.

[Enter ADMETOS from the palace.]

ΑΔ. Χαῖρ', διὶς παῖ Περσέως ἀφ' αἷματος.

ΗΡ. “Αδμητε, καὶ σὺ χαῖρε, Θεοσαλῶν ἄναξ. 510

ΑΔ. θέλοιμ' ἄν· εὔνοιν δὲ ὄντα σ' ἔξεπίσταμαι.

ΗΡ. τί χρῆμα κουρῷ τῇδε πενθίμῳ πρέπεις;

ΑΔ. θάπτειν τιν' ἐν τῇδε ἡμέρᾳ μέλλω νεκρόν.

ΗΡ. ἀπ' οὐν τέκνων σῶν πημονὴν εἴργοι θεός.

ΑΔ. ζῶσιν κατ' οἴκους παῖδες οὓς ἔφυσ' ἐγώ. 515

ΗΡ. πατήρ γε μὴν ὡραῖος, εἴπερ οἴχεται.

ΑΔ. κάκεῖνος ἔστι χῆ τεκοῦσά μ', Ἡράκλεις. Τὸν τοις τῶι

ΗΡ. οὐ μὴν γυνή γ' ὀλωλεν Ἀλκηστις σέθεν;

ΑΔ. διπλοῦς ἐπ' αὐτῇ μῦθος ἔστι μοι λέγειν.

ΗΡ. πότερα θανούσης εἶπας ἡ ζώσῃς ἔτι; 520

ΑΔ. ἔστιν τε κούκέτ' ἔστιν, ἀλγύνει δέ με.

ΗΡ. οὐδέν τι μᾶλλον οἶδε· ἀσημα γὰρ λέγεις.

ΑΔ. οὐκ οἰσθα μοίρας ἡς τυχεῖν αὐτὴν χρεών;

HP. ολδ', ἀντὶ σοῦ γε κατθανεῖν ὑφειμένην.
 ΑΔ. πῶς οὖν ἔτ' ἔστιν, εἴπερ ηγεσεν τάδε; αἰνειν 525
 HP. ἀ, μὴ πρόκλαι' ἄκοιτιν, ἐς τόδ' ἀναβαλοῦ.
 ΑΔ. τέθνηχ' ὁ μέλλων, κούκέτ' ἔσθ' ὁ κατθανών.
 HP. χωρὶς τό τ' εἶναι καὶ τὸ μὴ νομίζεται.
 ΑΔ. σὺ τῇδε κρίνεις, Ἡράκλεις, κείνη δ' ἐγώ.
 HP. τί δῆτα κλαίεις; τίς φέλων ὁ κατθανών; 530
 ΑΔ. γυνή· γυναικὸς ἀρτίως μεμνήμεθα.
 HP. ὁθνεῖος ἡ σοὶ συγγενῆς γεγῶσά τις;
 ΑΔ. ὁθνεῖος, ἄλλως δ' ἦν ἀναγκαία δόμοις.
 HP. πῶς οὖν ἐν οἴκοις σοῖσιν ὠλεσεν βίον;
 ΑΔ. πατρὸς θανόντος ἐνθάδ' ὠρφανεύετο. 535
 HP. φεῦ.
 15-16 εἴθ' ηὔρομέν σ', "Αδμητε, μὴ λυπούμενον. Σύγχιω
 ΑΔ. ὡς δὴ τί δράσων τόνδ' ὑπορράπτεις λόγον;
 HP. ξένων πρὸς ἄλλων ἔστιαν πορεύσομαι.
 ΑΔ. οὐκ ἔστιν, ὥναξ· μὴ τοσόνδ' ἔλθοι κακόν.
 HP. λυπουμένοις ὁχληρός, εἰ μόλοι, ξένος. 540
 ΑΔ. τεθνᾶσιν οἱ θανόντες· ἀλλ' οὐθὲν δόμοις.
 HP. αἰσχρὸν παρὰ κλαίουσι θοινᾶσθαι φίλοις.
 ΑΔ. χωρὶς ξενῶνες εἰσιν οἱ σ' ἔσάξομεν.
 HP. μέθεις με, καί σοι μυρίαν ξένω χάριν.
 ΑΔ. οὐκ ἔστιν ἄλλον σ' ἀνδρὸς ἔστιαν μολεῖν. 545
 ἡγοῦ σὺ τῷδε δωμάτων ἔξωπίους [To a Slave.
 ξενῶνας οἴξας, τοῖς τ' ἐφεστῶσιν φράσον
 σίτων παρεῖναι πλῆθος· ἐν δὲ κλήσατε
 [To Attendants.
 θύρας μεσαύλους· οὐ πρέπει θοινωμένους

κλύειν στεναγμῶν οὐδὲ λυπεῖσθαι ξένους. 550
 [Exit HERAKLES attended into the palace.]

ΧΟ. τί δρᾶς ; τοιαύτης συμφορᾶς προκειμένης,
 "Αδμητε, τολμᾶς ξενοδοκεῖν ; τί μᾶρος εἶ ;"
 ΑΔ. ἀλλ' εἰ δόμων σφε καὶ πόλεως ἀπήλαστα
 ξένον μολόντα, μᾶλλον ἄν μ' ἐπήνεστα ;
 οὐ δῆτ', ἐπεί μοι συμφορὰ μὲν οὐδὲν ἄν 555
 μείων ἐγίγνετ', ἀξενώτερος δ' ἐγώ.
 καὶ πρὸς κακοῦτιν ἄλλο τοῦτ' ἄν ἦν κακόν,
 δόμους καλεῖσθαι τοὺς ἐμοὺς ἔχθροξένους.
 αὐτὸς δ' ἀρίστου τοῦδε τυγχάνω ξένου,

ὅτανπερ Ἀργοὺς διψίαν ἐλθω χθόνα. 560

ΧΟ. πῶς οὖν ἔκρυπτες τὸν παρόντα δαίμονα,
 φίλου μολόντος ἀνδρός, ὡς αὐτὸς λέγεις ;

ΑΔ. οὐκ ἄν ποτ' ἡθέλησεν εἰσελθεῖν δόμους,
 εἰ τῶν ἐμῶν τι πημάτων ἐγνώρισε.
 καὶ τῷ μὲν, οἶμαι, δρῶν τάδ' οὐ φρονεῖν δοκῶ, 565
 οὐδ' αἰνέστε με· τάμα δ' οὐκ ἐπίσταται
 μέλαθρ' ἀπωθεῖν οὐδ' ἀτιμάζειν ξένους.

[Exit attended into the palace.]

ΧΟ. "Ω πολύξεινος καὶ ἐλεύθερος ἀνδρὸς ἀεί ποτ'
 οἶκος, στρ. α'.
 σέ τοι καὶ ὁ Πύθιος εὐλύρας Ἀπόλλων 570

ἡξίωσε ναίειν,
 ἔτλα δὲ σοῖσι μηλονόμας
 ἐν δόμοις γενέσθαι,
 δοχμᾶν διὰ κλιτύων
 βοσκήμασι σοῖσι συρίζων 575

ποιμνίτας ὑμεναίους. ♀

Σὺν δὲ ἐποιμαίνοντο χαρᾶ μελέων βαλιάι τε
λύγκες, ἀντ. α'.

ἔβα δὲ λιποῦσ' Ὁθρυος νάπαν λεόντων
ἀδαφοινὸς ἥλα· 580

χόρευσε δὲ ἀμφὶ σὰν κιθάραν,
Φοῖβε, ποικιλόθριξ

νεβρὸς ὑψικόμων πέραν 585

βαίνοντος ἐλατᾶν σφυρῷ κούφῳ,
χαίροντος εὐφρονὶ μολπᾷ.

Τοιγάρ πολυμηλοτάταν στρ. β'.
ἐστίαν οἰκεῖ παρὰ καλλίναον

Βοιβίαν λίμναν ἀρότοις δὲ γυάν
καὶ πεδίων δαπέδοις

ὅρον ἀμφὶ μὲν ἀελίου κνεφαίαν
ἵππόστασιν αἰθέρα τὰν Μολοσσῶν τίθεται,

πόντιον δὲ Αἰγαῖον ἐπ' ἀκτὰν 595
ἀλίμενον Πηλίου κρατύνει.

Καὶ νῦν δόμον ἀμπετάσας
δέξατο ξεῖνον νοτερῷ βλεφάρῳ,
τᾶς φίλας κλαίων ἀλόχου νέκυν ἐν
δώμασιν ἀρτιθανῆ· 600

τὸ γὰρ εὐγενὲς ἐκφέρεται πρὸς αἰδῶ,
ἐν τοῖς ἀγαθοῖσι δὲ πάντ' ἔνεστιν σοφίας.

πρὸς δὲ ἐμῷ ψυχῇ θράσος ἔσται
θεοσεβῆ φῶτα κεδνὰ πράξειν. 605

[Enter ADMETOS from the palace, followed by the funeral procession, amid which is borne the body of ALKESTIS shoulder-high.

The body is draped in white robes made of costly stuffs and richly embroidered with gold, and is decked with jewels and golden ornaments. The mourners are robed in black.]

ΑΔ. 'Ανδρῶν Φεραίων εύμενῆς παρουσία,
νέκυν μὲν ἥδη πάντ' ἔχοντα πρόσπολοι
φέρουσιν ἄρδην ἐς τάφον τε καὶ πυράν·
νῦμεις δὲ τὴν θανοῦσαν, ὡς νομίζεται,
προσείπατ' ἔξιοῦσαν ὑστάτην ὁδόν.

610

ΧΟ. καὶ μὴν ὄρῳ σὸν πατέρα γηραιῷ ποδὶ⁴
στείχοντ', ὀπαδούς τ' ἐν χεροῖν δάμαρτι ση
κόσμον φέροντας, νερτέρων ἀγάλματα.

[Enter from the right PHERES attended.]

ΦΕΡΗΣ.

"Ηκω κακοῖσι σοῖσι συγκάμνων, τέκνον·
ἐσθλῆς γάρ, οὐδεὶς ἀντερεῖ, καὶ σώφρονος
γυναικὸς ἡμάρτηκας. ἀλλὰ ταῦτα μὲν
φέρειν ἀνάγκη καίπερ ὄντα δύσφορα.

615

δέχουν δὲ κόσμον τόνδε, καὶ κατὰ χθονὸς
ἴτω· τὸ ταύτης σῶμα τιμᾶσθαι χρεών,
ἥτις γε τῆς σῆς προῦθανε ψυχῆς, τέκνουν,
καί μ' οὐκ ἀπαιδ' ἔθηκεν οὐδ' εἴασε σοῦ
στερέντα γήρᾳ πενθίμῳ καταφθίνειν,
πάσαις δ' ἔθηκεν εὐκλεέστατον βίον
γυναιξίν, ἔργον τλάσα γενναῖον τόδε.

620

ὡς τόνδε μὲν σώσασ', ἀναστήσασα δὲ
ἡμᾶς πίτνοντας, χαῖρε, κάν "Αἰδου δόμοις

625

εῦ στοι γένοιτο. φημὶ τοιούτους γάμους
λύειν βροτοῖσιν, ἢ γαμεῖν οὐκ ἄξιον.

ΑΔ. οὗτ' ἥλθες ἐς τόνδ' ἔξ ἐμοῦ κληθεὶς τάφον,
οὗτ' ἐν φίλοισι σὴν παρουσίαν λέγω.

630

κόσμον δὲ τὸν σὸν οὔποθ' ἥδ' ἐνδύσεται·

οὐ γάρ τι τῶν σῶν ἐνδεής ταφήσεται.

τότε ξυναλγεῖν χρῆν σ' ὅτ' ὡλλύμην ἐγώ.

σὺ δ' ἐκποδῶν στὰς καὶ παρεὶς ἄλλῳ θανεῖν
νέψι γέρων ὧν, τόνδ' ἀποιμάζεις νεκρόν;

635

[οὐκ ἥσθ' ἄρ' ὁρθῶς τοῦδε σώματος πατήρ,
οὐδὲ ἡ τεκεῦν φάσκουσα καὶ κεκλημένη
μῆτηρ μ' ἔτικτε· δουλίου δ' ἀφ' αἷματος
μαστῷ γυναικὸς σῆς ὑπεβλήθην λάθρᾳ.

ἔδειξας εἰς ἔλεγχον ἔξελθὼν ὃς εἰ,

640

καὶ μ' οὐ νομίζω παῦδα σὸν πεφυκέναι.]

ἢ τᾶρα πάντων διαπρέπεις ἀψυχίᾳ,

ὅς τηλικόσδ' ὧν κάππι τέρμ' ἥκων βίου

οὐκ ἥθέλησας οὐδὲ ἐτόλμησας θανεῖν

[τοῦ σοῦ πρὸ παιδός, ἀλλὰ τήνδ' εἰάσατε

645

γυναικὸς ὁθνείαν, ἦν ἐγώ καὶ μητέρα

πατέρα τ' ἀν ἐνδίκως ἀν ἥγοιμην μόνην.]

καίτοι καλόν γ' ἀν τόνδ' ἀγῶν' ἥγωνίσω

τοῦ σοῦ πρὸ παιδός κατθανών, βραχὺς δέ σοι

πάντως ὁ λοιπὸς ἦν βιώσιμος χρόνος.

650

[κάγω τ' ἀν ἔξων χῆδε τὸν λοιπὸν χρόνον,

κούκι ἀν μονωθεὶς ἔστενον κακοῖς ἐμοῖς.]

καὶ μὴν ὅσ' ἄνδρα χρὴ παθεῖν εὐδαίμονα

πέπονθας· ἥβησας μὲν ἐν τυραννίδι,

παῖς δ' ἦν ἐγώ σοι τῶνδε διάδοχος δόμων,
ῶστ' οὐκ ἄτεκνος κατθανὼν ἄλλοις δόμον
λείψειν ἔμελλες ὄρφανὸν διαρπάσαι.

οὐ μὴν ἐρεῖς γέ μ' ὡς ἀτιμάζοντα σὸν
γῆρας θανεῖν προῦδωκας, ὅστις αἰδόφρων
πρός σ' ἦν μάλιστα, κάντὶ τῶνδε μοι χάριν
τοιάνδε καὶ σὺ χὴ τεκοῦσ' ἡλλαξάτην.
τοιγάρ φυτεύων παῖδας οὐκέτ' ἀν φθάνοις,
οὐ γηροβοσκήσουσι καὶ θανόντα σε
περιστελοῦσι καὶ προθήσονται νεκρόν.

οὐ γάρ σ' ἔγωγε τῆδ' ἐμῇ θάψω χερί·
τέθνηκα γὰρ δὴ τούπὶ σ· εἰ δ' ἄλλου τυχῶν
σωτῆρος αὐγὰς εἰσορῶ, κείνου λέγω
καὶ παῖδά μ' εἶναι καὶ φίλον γηροτρόφον.
μάτην ἄρ' οἱ γέροντες εῦχονται θανεῖν,
γῆρας ψέγοντες καὶ μακρὸν χρόνον βίου·
ἥν δ' ἐγγὺς ἔλθη θάνατος, οὐδὲὶς βούλεται
θνήσκειν, τὸ γῆρας δ' οὐκέτ' ἔστ' αὐτοῖς βαρύ.

ΧΟ. παύσασθ· ἄλις γὰρ ἡ παροῦσα συμφορά,
[ῶ παῖ·] πατρὸς δὲ μὴ παροξύνης φρένας.

ΦΕ. ὁ παῖ, τίν' αὐχεῖς, πότερα Λυδὸν ἡ Φρύγα
κακοῖς ἐλαύνειν ἀργυρώνητον σέθεν;
οὐκ οἰσθα Θεσσαλόν με κάπδ Θεσσαλοῦ
πατρὸς γεγῶτα γνησίως ἐλεύθερον;
ἄγαν ὑβρίζεις, καὶ νεανίας λόγους
ρίπτων ἐς ἡμᾶς οὐ βαλὼν οῦτως ἄπει.

ἐγὼ δέ σ' οἴκων δεσπότην ἐγεινάμην
καθρεψ', ὁφείλω δ' οὐχ ὑπερθηγόσκειν σέθεν.

655

660

665

670

675

680

οὐ γὰρ πατρῶον τόνδ' ἐδεξάμην νόμον,
παίδων προθνήσκειν πατέρας, οὐδ' Ἐλληνικόν.
σαυτῷ γὰρ εἴτε δυστυχῆς εἴτ' εὐτυχῆς 685
ἔφυσ· ἀ δ' ἡμῶν χρῆν σε τυγχάνειν, ἔχεις.
πολλῶν μὲν ἄρχεις, πολυπλέθρους δέ σοι γύας
λείψω· πατρὸς γὰρ ταῦτ' ἐδεξάμην πάρα. ¶
τί δῆτά σ' ἡδίκηκα; τοῦ σ' ἀποστερῶ;
μὴ θνήσχ' ὑπὲρ τοῦδ' ἀνδρός, οὐδ' ἐγὼ πρὸ σοῦ. 690
χαίρεις ὅρῶν φῶς· πατέρα δ' οὐ χαίρειν δοκεῖς;
ἢ μὴν πολύν γε τὸν κάτω λογίζομαι
χρόνον, τὸ δὲ ζῆν μικρόν, ἀλλ' ὅμως γλυκύ.
σὺ γοῦν ἀναιδῶς διεμάχουν τὸ μὴ θανεῖν,
καὶ ζῆς παρελθῶν τὴν πεπρωμένην τύχην, 695
ταῦτην κατακτάς· εἴτ' ἐμὴν ἀψυχίαν
λέγεις, γυναικός, ὡς κάκισθ', ἡστημένος,
ἢ τοῦ καλοῦ σοῦ προύθανεν νεανίου;
σοφῶς δ' ἐφηύρες ὥστε μὴ θανεῖν ποτε,
εἰ τὴν παροῦσαν κατθανεῖν πείσεις ἀεὶ 700
γυναιχ' ὑπὲρ σοῦ· καὶ τὸ διειδίζεις φίλοις
τοῖς μὴ θέλουσι δρᾶν τάδ', αὐτὸς ὅν κακός;
σίγα· νόμιξε δ', εἰ σὺ τὴν σαυτοῦ φιλεῖς
ψυχήν, φιλεῖν ἄπαντας· εἰ δ' ἡμᾶς κακῶς
ἐρεῖς, ἀκούσει πολλὰ κού ψευδῆ κακά. 705

ΧΟ. πλείω λέλεκται οὐ τε καὶ τὰ πρὶν κακά·
παῦσαι δέ, πρέσβυν, παῖδα σὸν κακορροθῶν.

ΑΔ. λέγ', ὡς ἐμοῦ λέξαντος· εἰ δ' ἀλγεῖς κλύων
τάληθές, οὐ χρῆν σ' εἰς ἐμ' ἔξαμαρτάνειν.

ΦΕ. σοῦ δ' ἀν προθνήσκων μᾶλλον ἔξημάρτανον. 710

ΑΔ. ταῦτὸν γὰρ ἡβῶντ' ἄνδρα καὶ πρέσβυν θανεῖν;

ΦΕ. ψυχὴ μιᾷ ζῆν, οὐ δυοῖν ὀφείλομεν.

ΑΔ. καὶ μὴν Διός γε μείζον' ἀν ζψῆς χρόνον.

ΦΕ. ἀρά γονεῦσιν οὐδὲν ἔκδικον παθών;

ΑΔ. μακροῦ βίον γὰρ ἥσθομην ἐρῶντά σε. 715

ΦΕ. ἀλλ' οὐ σὺ νεκρὸν ἀντὶ σοῦ τόνδ' ἔκφέρεις;

ΑΔ. σημεῖα τῆς σῆς, ὡς κάκιστ', ἀψυχίας.

ΦΕ. οὗτοι πρὸς ἡμῶν γ' ὀλετ'· οὐκ ἐρεῖς τόδε.

ΑΔ. φεῦ·

εἴθ' ἄνδρὸς ἔλθοις τοῦδε γ' ἐσ χρείαν ποτέ.

ΦΕ. μινήστευε πολλάς, ὡς θάνωσι πλείονες. 720

ΑΔ. σοὶ τοῦτ' ὄνειδος· οὐ γὰρ ἥθελες θανεῖν.

ΦΕ. φίλον τὸ φέγγος τοῦτο τοῦ θεοῦ, φίλον.

ΑΔ. κακὸν τὸ λῆμα κούκ ἐν ἀνδράσιν τὸ σόν.

ΦΕ. οὐκ ἐγγελᾶς γέροντα βαστάζων νεκρόν.

ΑΔ. θανεῖ γε μέντοι δυσκλεής, ὅταν θάνγη. 725

ΦΕ. κακῶς ἀκούειν οὐ μέλει θανόντι μοι.

ΑΔ. φεῦ· φεῦ· τὸ γῆρας ὡς ἀναιδείας πλέων.

ΦΕ. ἥδ' οὐκ ἀναιδῆς· τήνδ' ἐφηῦρες ἄφρονα.

ΑΔ. ἄπελθε καί με τόνδ' ἔα θάψαι νεκρόν.

ΦΕ. ἄπειμι· θάψεις δ' αὐτὸς ὡν αὐτῆς φονεύς, 730
δίκας τε δώσεις σοῦσι κηδεσταῖς ἔτι.

ἢ τἄρ· "Ακαστος οὐκέτ' ἔστ' ἐν ἀνδράσιν,

εἰ μή σ' ἀδελφῆς αἷμα τιμωρήσεται." *

[Exit with Attendants.

ΑΔ. ἔρροις νυν αὐτὸς χὴ ξυνοικήσασά σοι·

ἄπαιδε παιδὸς ὄντος, ὕσπερ ἄξιοι, 735

γηράσκετ· οὐ γὰρ τῷδ' ἔτ' ἐσ ταῦτὸν στέγος

νεῖσθε· εἰ δ' ἀπειπεῖν χρῆν με κηρύκων ὑποτὴν σὴν πατρφάν ἐστίαν, ἀπεῖπον ἄν.

ἡμεῖς δέ,—τοὺν ποσὶν γὰρ οἰστέον κακόν,—
στείχωμεν, ὡς ἀν ἐν πυρῷ θῶμεν νεκρόν.

740

[*The procession moves slowly forward towards the grave. The musicians who form part of it, raise a sad and solemn music of flutes (Καρικὴ μοῦσα), to which the Chorus sing the following lines.*]

ΧΟ. Ἰώ· ιώ. σχετλία τόλμης,

ῳ γενναία καὶ μέγ' ἀρίστη,

χαῖρε· πρόφρων σὲ χθόνιός θ' Ἐρμῆς

"Αἰδης τε δέχοιτ". εἰ δέ τι κάκει

πλέον ἔστ' ἀγαθοῖς, τούτων μετέχουσ'

"Αἰδου νύμφᾳ παρεδρεύοις.

745

[*Enter a Servant from the palace.*]

ΘΕΡΑΠΩΝ.

Πολλοὶς μὲν ἥδη κάπò παντοίας χθονὸς
ξένους μολόντας οὖδ' ἐs Ἀδμήτου δόμους,
οἷς δεῖπνα προϊθηκ· ἀλλὰ τοῦδ' οὐπωξένου
κακίον' ἐs τήνδ' ἐστίαν ἐδεξάμην.

750

ὅς πρῶτα μὲν πενθοῦντα δεσπότην ὄρῶν

ἐσῆλθε κάτολμησ' ἀμείψασθαι πύλας·

ἔπειτα δ' οὕτι σωφρόνως ἐδέξατο

τὰ προστυχόντα ξένια, συμφορὰν μαθών,

ἀλλ', εἴ τι μὴ φέροιμεν, ὕτρυνεν φέρειν.

755

ποτῆρα δ' ἐν χείρεσσι κύστινον λαβὼν
πίνει μελαίνης μητρὸς εὔξωρον μέθυ,
ἔως ἐθέρμην' αὐτὸν ἀμφιβάσα φλὸξ
οἴνου· στέφει δὲ κράτα μυρσίνης κλάδοις
ἄμουσ' ὑλακτῶν· δισσὰ δ' ἦν μέλη κλύειν.

760

δι μὲν γὰρ ὅδε, τῶν ἐν Ἀδμήτου κακῶν
οὐδὲν προτιμῶν, οἰκέται δ' ἐκλαίομεν
δέσποιναν· ὅμμα δ' οὐκ ἐδείκνυμεν ξένῳ
τέγγοντες· Ἀδμῆτος γὰρ ὁδὸς ἐφίετο.

καὶ νῦν ἐγὼ μὲν ἐν δόμοισιν ἐστιῶ

765

ξένον, πανοῦργον κλῶπα καὶ ληστήν τινα,
ἡ δ' ἐκ δόμων βέβηκεν, οὐδ' ἐφευπόμην
οὐδ' ἐξέτεινα χεῖρ', ἀποιμάζων ἐμὴν
δέσποιναν, η̄ μοι πᾶσι τ' οἰκέταισιν ἦν
μῆτηρ· κακῶν γὰρ μυρίων ἐρρύετο,
ὅργας μαλάσσουσ' ἀνδρός. ἀρα τὸν ξένον
στυγῷ δικαίως ἐν κακοῖς ἀφιγμένον;

770

[Enter HERAKLES from the palace, wearing a wreath of flowers on his head. He is somewhat heated with wine, and accosts the Servant with a cheery familiarity.]

HP. Οὗτος, τί σεμνὸν καὶ πεφροντικὸς βλέπεις;

οὐ χρὴ σκυθρωπὸν τοῖς ξένοις τὸν πρόσπολον

εἰναι, δέχεσθαι δ' εὐπροσγηγόρῳ φρενί.

775

σὺ δ' ἄνδρ' ἔταιρον δεσπότου παρόνθ' ὁρῶν,

στυγνῷ προσώπῳ καὶ συνωφρυμένῳ

δέχει, θυραίου πήματος σπουδὴν ἔχων.

δεῦρ' ἔλθ', ὅπιας ἀν καὶ σοφώτερος γένυγ. ¶

τὰ θυητὰ πράγματ' οἶδας ἡν ἔχει φύσιν; 780

"*θηινκευ*" οἶμαι μὲν οὗ πόθεν γάρ; ἀλλ' ἀκούε μου.

βροτοῖς ἅπασι κατθανεῖν ὀφείλεται,

κούκ ἔστι θυητῶν ὅστις ἔξεπίσταται

τὴν αὔριον μέλλουσταν εἰ βιώσεται.

τὸ τῆς τύχης γάρ ἀφανὲς οὖ προβῆσεται, 785

κᾶστ' οὐδ διδακτὸν οὐδ' ἀλίσκεται τέχνη.

ταῦτ' οὖν ἀκούστας καὶ μαθὼν ἐμοῦ πάρα,

εὐφραινε σαυτόν, πῖνε, τὸν καθ' ἡμέραν

βίον λογίζου σόν, τὰ δ' ἀλλα τῆς τύχης.

τίμα δὲ καὶ τὴν πλεῖστον ἡδίστην θεῶν 790

Κύπριν βροτοῖσιν· εὐμενῆς γάρ ἡ θεός.

τὰ δ' ἀλλ' ἔασον ταῦτα καὶ πιθοῦ λόγοις

ἐμοῖσιν, εἴπερ ὄρθα σοι δοκῶ λέγειν.

οἶμαι μέν. οὐκον τὴν ἄγαν λύπην ἀφεὶς

πίει μεθ' ἡμῶν τάσδ ὑπερβαλὸν πύλας, 795

στεφάνοις πυκασθείς; καὶ σάφ' οἶδ' ὅθιούνεκα

τοῦ νῦν σκυθρωποῦ καὶ ξυνεστῶτος φρενῶν

μεθορμεῖ σε πίτυλος ἐμπεστὸν σκύφου.

ὄντας δὲ θυητὸς θυητὰ καὶ φρονεῖν χρεών.

ώς τοῖς γε σεμνοῖς καὶ συναφρυμένοις 800

ἅπασίν ἔστιν, ως γ' ἐμοὶ χρῆσθαι κριτῆ,

οὐ βίος ἀληθῶς ὁ βίος, ἀλλὰ συμφορά.

ΘΕ. ἐπιστάμεσθα ταῦτα· νῦν δὲ πράσσομεν
οὐχ οἷα κώμου καὶ γέλωτος ἄξια.

ΗΡ. γυνὴ θυραῖος ἡ θανοῦσα· μὴ λίαν
πένθει· δόμων γάρ ζῶσι τῶνδε δεσπόται.

ΘΕ. τί ζῶσιν; οὐ κάτοισθα τὰν δόμοις κακά;

HP. εἰ μή τι σύς με δευτέρης ἔψεύσατο.

ΘΕ. ἄγαν ἐκεῖνός ἐστ' ἄγαν φιλόξενος. 1

HP. οὐ χρῆν μ' ὁθνάσου γ' οὐνεκ' εὖ πάσχειν νεκροῦ;

ΘΕ. ή κάρτα μέντοι καὶ λίαν οἰκεῖος ἦν. 811

HP. μῶν ξυμφοράν τιν' οὐσαν οὐκ ἔφραξε μοι:

ΘΕ. χαίρων ἴθε· ἡμῖν δεσποτῶν μέλει κακά.

HP. ὅδ' οὐ θυραίνων πημάτων ἄρχει λόγος.

ΘΕ. οὐ γάρ τι κωμάζοντ' ἀν ἡχθόμην σ' ὅρῶν. 815

HP. ἀλλ' ἡ πέπονθα δείν' ὑπὸ ξένων ἐμῶν;

ΘΕ. οὐκ ἡλθεις ἐν δέοντι δέξασθαι δόμοις.

[πένθος γάρ ἡμῖν ἔστι· καὶ κουράν βλέπεις
μελαμπέπλους στολμούς τε.

HP. τίς δ' ὁ κατθανών;

μῶν ἡ τέκνων τι φροῦδον ἡ γέρων πατήρ;]

820

ΘΕ. γυνὴ μὲν οὖν ὅλωλεν Ἀδμήτου, ξένε.

HP. τί φῆς; ἔπειτα δῆτά μ' ἔξενίζετε;

ΘΕ. ἥδεῖτο γάρ σε τῶνδ' ἀπώστασθαι δόμων.

HP. δ σχέτλι', οἵας ἡμπλακες ξυναόρουν.

ΘΕ. ἀπωλόμεσθα πάντες, οὐ κείνη μόνη. ¶

825

HP. ἀλλ' ἥσθόμην μὲν ὅμμ' ἵδων δακρυρροοῦν

κουράν τε καὶ πρόσωπον· ἀλλ' ἔπειθέ μις

λέγων θυραίον κῆδος ἐς τάφον φέρειν.

βίᾳ δὲ θυμοῦ τάσδ' ὑπερβαλὼν πύλας

ἔπινον ἀνδρὸς ἐν φιλοξένου δόμοις,

830

πράσσοντος οὗτω. κάτα κωμάζω κάρα

στεφάνοις πυκασθείσ;

[*Flings his garland on the ground.*

ἀλλὰ σοῦ τὸ μὴ φράσαι,

κακοῦ τοσούτου δώμασιν προκειμένου.
 ποῦ καὶ σφε θάπτει; ποῦ νιν εὐρήσω μολών;
 ΘΕ. ὥρθην παρ' οἶμον, ή πὶ Λάρισαν φέρει,
 τύμβον κατόψει ξεστὸν ἐκ προαστίου. 835

ΗΡ. ὡς πολλὰ τλάστα καρδία καὶ χεὶρ ἐμῆ,
 νῦν δεῖξον οἶον παῦδά σ' ή Τιρυνθία
 Ἡλεκτρυόνος ἐγείνατ' Ἀλκμήνη Διἱ.
 δεῖ γάρ με σῶσαι τὴν θανοῦσαν ἀρτίως
 γυναικα κεὶς τόνδ' αὐθις ἰδρῦσαι δόμον 840
 Ἀλκηστιν, Ἀδμήτῳ θύπουργῆσαι χάριν.
 ἐλθὼν δ' ἄνακτα τὸν μελάμπεπλον νεκρῶν
 Θάνατον φυλάξω, καὶ νιν εὐρήσειν δοκῶ
 πίνοντα τύμβον πλησίον προσφαγμάτων. 845
 καῦπερ λοχήσας αὐτὸν ἔξ ἔδρας συθεὶς
 μάρψω, κύκλον δὲ περιβάλω χεροῦν ἐμαῖν,
 οὐκ ἔστιν ὅστις αὐτὸν ἔξαιρήσεται
 μογοῦντα πλευρά, πρὶν γυναικ' ἐμοὶ μεθῆ.
 ἦν δ' οὖν ἀμάρτω τῆσδ' ἄγρας, καὶ μὴ μόλη 850
 πρὸς αἵματηρὸν πέλανον, εἴμι τῶν κάτω
 Κόρης Ἀνακτός τ' εἰς ἀνηλίους δόμους
 αἰτήσομαι τε· καὶ πέποιθ' ἄξειν ἄνω
 Ἀλκηστιν, ὥστε χερσὶν ἐνθεῖναι ξένου,
 ὃς μ' ἐς δόμους ἐδέξατ' οὐδ' ἀπήλασε, 855
 καίπερ βαρείᾳ συμφορᾷ πεπληγμένος,
 ἔκρυπτε δ' ὧν γενναῖος, αἰδεσθεὶς ἐμέ.
 τίς τοῦδε μᾶλλον Θεσσαλῶν φιλόξενος,
 τίς Ἐλλάδ' οἰκῶν; τοιγὰρ οὐκ ἐρεῖ κακὸν
 εὐεργετῆσαι φῶτα γενναῖος γεγώς.

[Exit.]

[*ADMETOS returns from the grave followed by the mourners. On coming before the palace, he pauses and abandons himself to the wildest expressions of grief.*]

ΑΔ. Ίώ,

861

στυγναὶ πρόσοδοι, στυγναὶ δ' ὄψεις

χήρων μελάθρων.

Ίώ μοί μοι. αἰαῖ.

ποῖ βῶ; πᾶ στῶ; τί λέγω; τί δὲ μή;
πῶς ἀν δλοίμαν;

ἢ βαρυδαίμονα μήτηρ μ' ἔτεκεν.

865

ξηλῶ φθιμένους, κείνων ἔραμαι,
κείν' ἐπιθυμῶ δώματα ναίειν.

οῦτε γὰρ αὐγὰς χαίρω προσορῶν
οῦτ' ἐπὶ γαίας πόδα πεζεύων

τοῖον ὅμηρόν μ' ἀποσυλήσας

870

"Αἰδη Θάνατος παρέδωκεν.

ΧΟ. πρόβα πρόβα· βᾶθι κεῦθος οἴκων.

στρ.

ΑΔ. αἰαῖ.

ΧΟ. πέπονθας ἄξι' αἰαγμάτων.

ΑΔ. ἔ· ἔ.

ΧΟ. δι' ὁδύνας ἔβας,

σάφ' οἶδα.

ΑΔ. φεῦ φεῦ.

ΧΟ. τὰν νέρθεν οὐδὲν ὠφελεῖς.

875

ΑΔ. Ίώ μοί μοι.

ΧΟ. τὸ μήποτ' εἰσιδεῖν φιλίας ἀλόχου
πρόσωπον ἄντα λυπρόν.

ΑΔ. ἔμνησας ὁ μου φρένας ἥλκωσεν.

τί γὰρ ἀνδρὶ κακὸν μεῖζον ἀμαρτεῖν
πιστῆς ἀλόχου; μή ποτε γῆμας
ῶφελον οἰκεῖν μετὰ τῆσδε δόμους.

13-12 880

ζηλῶ δ' ἀγάμοις ἀτέκνους τε βροτῶν·
μία γὰρ ψυχή, τῆς ὑπεραλγεῖν
μέτριον ἄχθος·

παίδων δὲ νόσους καὶ νυμφιδίους

885

εὐνὰς θανάτοις κεραΐζομένας

οὐ τλητὸν ὄραν, ἔξι ἀτέκνους

"*Ἄτα μὲν οὐκ εἰλικρίπη*"

ἀγάμοις τ' εἶναι διὰ παντός.

ΧΟ. τύχα τύχα δυσπάλαιστος ἥκει.

ἀντ.

ΑΔ. αἰαῖ.

ΧΟ. πέρας δέ γ' οὐδὲν ἀλγέων τίθης.

ΑΔ. ἔ· ἔ.

890

ΧΟ. βαρέα μὲν φέρειν,

ὅμως δὲ—

ΑΔ. φεῦ φεῦ.

ΧΟ. τλᾶθ· οὐ σὺ πρῶτος ὥλεσας—

ΑΔ. ίώ μοί μοι.

ΧΟ. γυναῖκα· συμφορὰ δ' ἔτέρους ἔτέρα

πιέζει φανεῖσα θνατῶν.

ΑΔ. ὡ μακρὰ πένθη λῦπαι τε φίλων

895

τῶν ὑπὸ γαῖαν.

τί μ' ἐκώλυσας ρῆψαι τύμβον [To an Attendant.

τάφον ἐσ κοίλην καὶ μετ' ἐκείνης

τῆς μέγ' ἀρίστης κεῖσθαι φθίμενον;

δύο δ' ἀντὶ μιᾶς "Αἰδης ψυχὰς

900

τὰς πιστοτάτας σὺν ἀν ἔσχεν, ὅμοῦ

χθονίαν λίμνην διαβάντε.

ΧΟ. ἐμοί τις ἦν ἐν γένει, στρ. 905
 φ κόρος ἀξιόθρηνος ὥλετ' ἐν δόμοισιν
 μονόπαις ἄλλ' ἐμπας
 ἔφερε κακὸν ἄλις, ἄτεκνος ὥν,
 πολιὰς ἐπὶ χαίτας ἥδη
 προπετής ὧν βιότου τε πόρσω. 910

ΑΔ. ὁ σχῆμα δόμων, πῶς εἰσέλθω ;
 πῶς δ' οἰκήσω μεταπίπτοντος
 δαίμονος ; οἴμοι. πολὺ γὰρ τὸ μέσον.
 τότε μὲν πεύκαις σὺν Πηλιάσιν 915
 σύν θ' ὑμενάίοις ἔστειχον ἔσω,
 φιλίας ἀλόχου χέρα βαστάζων,
 πολυάχητος δ' εἴπετο κῶμος,
 τήν τε θανοῦσαν κᾶμ' ὀλβίζων,
 ὡς εὐπατρίδαι καὶ ἀπ' ἀμφοτέρων 920
 ὅντες ἀριστέων σύζυγες είμεν.
 νῦν δ' ὑμενάίων γόος ἀντίπαλος
 λευκῶν τε πέπλων μέλανες στολμοὶ
 πέμπουσί μ' ἔσω 925
 λέκτρων κοίτας ἐς ἐρήμους.

ΧΟ. παρ' εὐτυχῆ σοὶ πότμον
 ἥλθεν ἀπειροκάκψ τόδ' ἄλγος ἄλλ' ἔσωσάς
 βίοτον καὶ ψυχάν. 930
 ἔθανε δάμαρ, ἔλιπε φιλίαν.
 τί νέον τόδε ; πολλοῖς ἥδη
 παρέλυσεν θάνατος δάμαρτα. ¶

ΑΔ. φίλοι, γυναικὸς δαίμον' εὐτυχέστερον 935

τούμου νομίζω, καίπερ οὐ δοκοῦνθ' ὅμως·
 τῆς μὲν γὰρ οὐδὲν ἄλγος ἄψεται ποτε,
 πολλῶν δὲ μόχθων εὐκλεής ἐπαύσατο.
 ἐγὼ δ', οὐ χρῆν ζῆν, παρεὶς τὸ μόρσιμον
 λυπρὸν διάξω βίοτον· ἄρτι μανθάνω. 940

πῶς γὰρ δόμων τῶνδ' εἰσόδους ἀνέξομαι;
 τίν' ἀν προσειπών, τοῦ δὲ προσρηθεὶς ὑπο,
 τερπνῆς τύχοιμ' ἀν εἰσόδου; ποιὲ τρέψομαι;
 ἡ μὲν γὰρ ἔνδον ἔξελῷ μ' ἐρημία,
 γυναικὸς εὐνὰς εὗτ' ἀν εἰσίδω κενὰς 945

θρόνους τ' ἐν οἰσιν ζεῖ, καὶ κατὰ στέγας
 αὐχμηρὸν οὐδας, τέκνα δ' ἀμφὶ γούνασι
 πίπτοντα κλαίγ μητέρ', οὐ δὲ δεσπότιν
 στένωσιν οἴλαν ἐκ δόμων ἀπώλεσαν.

τὰ μὲν κατ' οἰκον τοιάδ' ἔξωθεν δέ με
 γάμοι τ' ἐλῶσι Θεσσαλῶν καὶ ξύλογοι
 γυναικοπληθεῖς· οὐ γὰρ ἔξανέξομαι
 λεύσσων δάμαρτος τῆς ἐμῆς ὅμήλικας. 950

ἐρεῖ δέ μ' ὅστις ἔχθρὸς ὦν κυρεῖ τάδε·
 ἴδου τὸν αἰσχρῶς ζῶνθ', ὃς οὐκ ἔτλη θανεῖν,
 ἀλλ' ἦν ἔγημεν ἀντιδοὺς ἀψυχίᾳ
 πέφευγεν "Αἰδην· κατ' ἀνὴρ εἶναι δοκεῖ;
 στυγεῖ δὲ τοὺς τεκόντας, αὐτὸς οὐ θέλων
 θανεῖν. τοιάνδε πρὸς κακοῖσι κληδόνα
 ἔξω. τί μοι ζῆν δῆτα κύδιον, φίλοι,
 κακῶς κλύοντι καὶ κακῶς πεπραγότι; 955

ΧΟ. Ἐγὼ καὶ διὰ μούσας
 καὶ μετάρσιος οὖσα, καὶ 960

στρ. α'.

πλείστων ἀψάμενος λόγων
κρείσσον οὐδὲν Ἀνάγκας 965
ηὗρον, οὐδέ τι φάρμακον
Θρῆσσαις ἐν σανίσιν, τὰς
Ὀρφεία κατέγραψεν
γῆρας, οὐδ' ὅσα Φοῖβος Ἀσκληπιάδαις ἔδωκε 970
φάρμακα πολυπόνοις ἀντιτεμών βροτοῖσιν.

Μόνας δ' οὗτ' ἐπὶ βωμοὺς ἀντ α.
ἐλθεῖν οὔτε βρέτας θεᾶς
ἔστιν, οὐ σφαγίων κλύει. 975
μή μοι, πότνια, μείζων
ἐλθοις ἢ τὸ πρὸν ἐν βίῳ.
καὶ γὰρ Ζεὺς δὲ τι νεύσῃ,
σὺν σοὶ τοῦτο τελευτῇ.
καὶ τὸν ἐν Χαλύβοις δαμάζεις σὺ βίᾳ σίδαρον, 980
οὐδέ τις ἀποτόμου λήματός ἔστιν αἰδώς.

Καὶ σ' ἐν ἀφύκτοισι χερῶν εἶλε θεὰ δεσ-
μοῖς. στρ. β'.
τόλμα δ' οὐ γὰρ ἀνάξεις ποτ' ἐνερθεν 985
κλαίων τοὺς φθιμένους ἄνω.
καὶ θεῶν σκότιοι φθίνουσι
παῖδες ἐν θανάτῳ.
φίλα μὲν δτ' ἦν μεθ' ἡμῶν,
φίλα δὲ θανοῦσ' [έτ'] ἔσται,
γενναιοτάταν δὲ πασᾶν
ἔζεύξω κλισίαις ἄκοιτιν.

Μηδὲ νεκρῶν ὡς φθιμένων χῶμα νομίζεσθω ἀντ. β'.
τύμβος σᾶς ἀλόχου, θεοῖσι δ' ὅμοίως 996

τιμάσθω, σέβας ἐμπόρων.
 καὶ τις δοχμίαν κέλευθον
 ἐμβαίνων τόδ' ἔρει·
 αῦτα ποτὲ προῦθαν' ἄνδρός,
 νῦν δ' ἐστὶ μάκαιρα δαίμων·
 χαῖρ', ὁ πότνι', εὖ δὲ δοίης.
 τοιάι νιν προσεροῦσι φῆμαι. 1005

Καὶ μὴν ὅδ', ὡς ἔοικεν, Ἀλκμήνης γόνος,
 Ἀδμητε, πρὸς σὴν ἐστίαν πορεύεται.

[Enter HERAKLES leading by the hand a woman whose face is completely hidden by a veil.]

HP. Φίλον πρὸς ἄνδρα χρὴ λέγειν ἐλευθέρως,
 "Ἀδμητε, μομφὰς δ' οὐχ ὑπὸ σπλάγχνοις ἔχειν
 σιγῶντ'. ἐγὼ δὲ σοῦς κακοῦσιν ἡξίουν 1010
 ἐγγὺς παρεστῶς ἐξετάζεσθαι φίλος·
 σὺ δ' οὐκ ἔφραξες σῆς προκείμενον νέκυν
 γυναικός, ἀλλά μ' ἔξενιζες ἐν δόμοις,
 ὡς δὴ θυραίου πηματος σπουδὴν ἔχων. ¶
 καῦστεψα κράτα καὶ θεοῖς ἐλειψάμην 1015
 σπονδὰς ἐν οἴκοις δυστυχοῦσι τοῖσι σοῖς.
 καὶ μέμφομαι μὲν μέμφομαι παθὼν τάδε,
 οὐ μήν σε λυπεῖν ἐν κακοῦσι βούλομαι.
 ὅν δ' οὖνεχ' ἦκω δεῦρ' ὑποστρέψας πάλιν
 λέξω. γυναικα τήνδε μοι σῶσον λαβών, 1020
 ἔως ἂν ἵππους δεῦρο Θρηκίας ἄγων
 ἔλθω, τύραννον Βιστόνων κατακτανών.
 πράξας δ' ὁ μὴ τύχοιμι—νοστήσαιμι γάρ·—

δίδωμι τήνδε σοῦσι προσπολεῖν δόμοις.
 πολλῷ δὲ μόχθῳ χείρας ἥλθεν εἰς ἐμάς. 1025
 ἀγῶνα γὰρ πάνδημον εὐρίσκω τινὰς
 τιθέντας, ἀθληταῖσιν ἄξιον πόνον,
 δθεν κομίζω τήνδε νικητήρια
 λαβών· τὰ μὲν γὰρ κοῦφα τοῖς νικῶσιν ἦν
 ἵππους ἄγεσθαι, τοῖσι δὲ τὰ μείζονα 1030
 νικῶσι, πυγμὴν καὶ πάλην, βουφόρβια·
 γυνὴ δὲ ἐπ' αὐτοῖς εἶπετ· ἐντυχόντι δὲ
 αἰσχρὸν παρεῖναι κέρδος ἦν τόδε εὐκλεές.
 ἀλλ', ὥσπερ εἶπον, σοὶ μέλειν γυναῖκα χρή·
 οὐ γὰρ κλοπαίαν, ἀλλὰ σὺν πόνῳ λαβὼν 1035
 ἥκω· χρόνῳ δὲ καὶ σύ μ' αἰνέστεις ἥσως.

ΑΔ. οὗτοι σ' ἀτίξων οὐδέν ἐν ἔχθροῖσιν τιθεὶς
 ἔκρυψ' ἐμῆς γυναικὸς ἀθλίου τύχας·
 ἀλλ' ἄλγος ἄλγει τοῦτ' ἀν ἦν προσκείμενον,
 εἰ τον πρὸς ἄλλουν δώμαθ' ὡρμήθης ξένου. 1040
 ἄλις δὲ κλαίειν τούμὸν ἦν ἐμοὶ κακόν.
 γυναῖκα δέ, εἰ πως ἔστιν, αἰτοῦμαι σ', ἄναξ,
 ἄλλον τιν' ὅστις μὴ πέπονθεν οἶ, ἐγὼ
 σώζειν ἄνωχθι Θεσσαλῶν,—πολλοὶ δέ σοι
 ξένοι Φεραίων,—μή μ' ἀναμνήσῃς κακῶν. 1045
 οὐκ ἀν δυναίμην τήνδε ὄρῶν ἐν δώμασιν
 ἄδακρυς εἶναι· μὴ νοσοῦντι μοι νόσον
 προσθῆς, ἄλις γὰρ συμφορὰ βαρύνομαι.
 ποῦ καὶ τρέφοιτ' ἀν δωμάτων νέα γυνή;
 νέα γάρ, ὡς ἐσθῆτι καὶ κόσμῳ πρέπει. 1050
 πότερα κατ' ἀνδρῶν δῆτ' ἐνοικήσει στέγην;

καὶ πῶς ἀκραιφνῆς ἐν νέοις στρωφωμένη
ἔσται; τὸν ἡβῶνθ', Ἡράκλεις, οὐ ράδιον
εἴργειν· ἐγὼ δὲ σοῦ προμηθίαν ἔχω.

ἡ τῆς θανούσης θάλαμον ἐσβήσας τρέφω; 1055

καὶ πῶς ἐπεσφρῶ τήνδε τῷ κείνης λέχει;

διπλῆν φοβοῦμαι μέμψιν, ἔκ τε δημοτῶν,

μή τίς μ' ἐλέγχῃ τὴν ἐμὴν εὐεργέτιν

προδόντ' ἐν ἄλλης δεμνίοις πίτνειν νέας,

καὶ τῆς θανούσης·—ἀξία δέ μοι σέβειν. 1060

πολλὴν πρόνοιαν δεῖ μ' ἔχειν. σὺ δ', ὁ γύναι,

ἥτις ποτ' εἰ σύ, ταῦτ' ἔχουσ' Ἀλκήστιδι

μορφῆς μέτρον ἵσθι, καὶ προσήιξαι δέμας.

οἵμοι. κόμιξε πρὸς θεῶν ἐξ ὄμμάτων

γυναῖκα τήνδε, μή μ' ἐλησ οὐρημένον. 1065

δοκῶ γὰρ αὐτὴν εἰσορῶν γυναῖχ' ὄραν

ἐμίγν· θολοῖ δὲ καρδίαν, ἐκ δ' ὄμμάτων

πηγαὶ κατερρώγασιν· ὁ τλήμων ἐγώ,

ώς ἄρτι πένθους τοῦδε γεύομαι πικροῦ.

ΧΟ. ἐγὼ μὲν οὐκ ἔχοιμ' ἀν εὐ λέγειν τύχην. *j* 1070 /
χρὴ δ', ὅστις εἶτι, καρτερεῖν θεοῦ δόσιν. *η τις εοις*

ΗΡ. εἰ γὰρ τοσαύτην δύναμιν εἶχον ὥστε σήν
ἐσ φῶς πορεῦσαι νερτέρων ἐκ δωμάτων
γυναῖκα καύ σοι τήνδε πορσύναι χάριν.

ΑΔ. σάφ' οἶδα βούλεσθαι σ' ἄν. ἀλλὰ ποῦ τόδε; 1075
οὐκ ἔστι τοὺς θανόντας ἐσ φάσι μολεῖν.

ΗΡ. μή νυν ὑπέρβαλλ', ἀλλ' ἐναισίμως φέρε.

ΑΔ. ρᾶδον παραινεῖν ἡ παθόντα καρτερεῖν.

ΗΡ. τί δ' ἀν προκόπτοις, εἰ θέλοις ἀεὶ στένειν;

ΑΔ. ἔγνωκα καῦτός, ἀλλ' ἔρως τις ἔξαγει. 1080
 ΗΡ. τὸ γὰρ φιλῆσαι τὸν θανόντ' ἄγει δάκρυ.

ΑΔ. ἀπώλεσέν με, κατὶ μᾶλλον ἦ λέγω.
 ΗΡ. γυναικὸς ἐσθλῆς ἡμπτλακες· τίς ἀντερεῖ;
 ΑΔ. ὥστ' ἄνδρα τόνδε μηκέθ' ἡδεσθαι βίψ.
 ΗΡ. χρόνος μαλάξει, οὐν δ' ἔθ' ἡβάσκει κακόν. 1085
 ΑΔ. χρόνον λέγοις ἄν, εἰ χρόνος τὸ κατθανεῖν.
 ΗΡ. γυνή σε παύσει καὶ νέου γάμου πόθοι.
 ΑΔ. σίγησον· οἶον εἶπας. οὐκ ἀν φόμην.
 ΗΡ. τί δ'; οὐ γαμεῖς γάρ, ἀλλὰ χηρεύστει λέχος;
 ΑΔ. οὐκ ἔστιν ἡτις τῷδε συγκλιθήσεται. ¶ 1090
 ΗΡ. μῶν τὴν θανοῦσαν ὡφελεῖν τι προσδοκᾶς;
 ΑΔ. κείνην ὅποιπερ ἔστι τιμᾶσθαι χρεών.
 ΗΡ. αἰνῶ μὲν αἰνῶ· μωρίαν δ' ὀφλισκάνεις.
 ΑΔ. ὡς μήποτ' ἄνδρα τόνδε νυμφίον καλῶν.
 ΗΡ. ἐπήγνεος' ἀλόχω πιστὸς οῦνεκ' εἰ φίλος. 1095
 ΑΔ. θάνοιμ' ἐκείνην καίπερ οὐκ οὖσαν προδούς.
 ΗΡ. δέχου νυν εἴσω τήνδε γενναίων δόμων.
 ΑΔ. μή, πρός σε τοῦ σπείραντος ἄντομαι Διός.
 ΗΡ. καὶ μὴν ἀμαρτήσει γε μὴ δράσας τάδε.
 ΑΔ. καὶ δρῶν γε λύπη καρδίαν δηχθήσομαι. 1100
 ΗΡ. πιθοῦ· τάχ' ἀν γὰρ ἐς δέον πέσοι χάρις.
 ΑΔ. φεῦ.
 εἴθ' ἔξ ἀγῶνος τήνδε μὴ 'λαβέσ ποτε.

ΗΡ. νικῶντι μέντοι καὶ σὺ συννικᾶς ἐμοί.
 ΑΔ. καλῶς ἔλεξας· ἡ γυνὴ δ' ἀπελθέτω.
 ΗΡ. ἀπεισιν, εἰ χρή· πρῶτα δ' εἰ χρεῶν ἄθρει. 1105
 ΑΔ. χρή, σοῦ γε μὴ μέλλοντος ὄργαίνειν ἐμοί.

HP. είδώς τι κάγω τήνδ' ἔχω προθυμίαν.

ΑΔ. νίκα νυν. οὐ μὴν ἀνδάνοντά μοι ποιεῖς.

HP. ἀλλ' ἔσθ' ὅθ' ἡμᾶς αἰνέστεις πιθοῦ μόνον.

ΑΔ. κομίζετ', εἰ χρὴ τήνδε δέξασθαι δόμοις. 1110

HP. οὐκ ἀν μεθείην τὴν γυναῖκα προσπόλοις.

ΑΔ. σὺ δ' αὐτὸς αὐτὴν εἴσαγ', εἰς βούλει, δόμους.

HP. ἐς σὰς μὲν οὖν ἔγωγε θήσομαι χέρας. "Μηγ, νῦντοι"

ΑΔ. οὐκ ἀν θίγοιμι δῶμα δ' εἰσελθεῖν πάρα.

HP. τῇ σῇ πέποιθα χειρὶ δεξιῷ μόνη. 1115

ΑΔ. ἄναξ, βιάζει μ' οὐ θέλοντα δρᾶν τάδε.

HP. τόλμα προτείνειν χείρα καὶ θιγεῖν ξένης.

ΑΔ. καὶ δὴ προτείνω, Γοργόν' ὡς καρατομῶν.

HP. ἔχεις;

ΑΔ. ἔχω. [Holds her hand with head averted.]

HP. ναί, σφέζε νυν, καὶ τὸν Διὸς

φήσεις ποτ' είναι παῖδα γενναῖον ξένον. 1120

βλέψον δ' ἐς αὐτήν, εἴ τι σῇ δοκεῖ πρέπειν
γυναικί· λύπης δ' εὐτυχῶν μεθίστασο.

ΑΔ. ὦ θεοί, τί λέξω; θαῦμ' ἀνέλπιστον τόδε·
γυναῖκα λεύσσω τὴν ἐμὴν ἐτητύμως,

ἡ κέρτομός με θεοῦ τις ἐκπλήσσει χαρά; 1125

HP. οὐκ ἔστιν, ἀλλὰ τήνδ' ὅρᾶς δάμαρτα σήν.

ΑΔ. ὅρα γε μή τι φάσμα νερτέρων τόδ' γ.

HP. οὐ ψυχαγωγὸν τόνδ' ἐποιήσω ξένον.

ΑΔ. ἀλλ' ἦν ἔθαπτον εἰσορῶ δάμαρτ' ἐμήν;

HP. σάφ' ἔσθ'. ἀπιστεῖν δ' οὐ σε θαυμάζω τύχη. 1130

ΑΔ. θίγω, προσείπω ξῶσαν ὡς δάμαρτ' ἐμήν;

HP. πρόσειπ'. ἔχεις γὰρ πᾶν ὅσονπερ ἥθελες.

ΑΔ. ὁ φιλτάτης γυναικὸς ὅμμα καὶ δέμας,
ἔχω σ' ἀέλπτως, οὐποτ' ὅψεσθαι δοκῶν.

ΗΡ. ἔχεις· φθόνος δὲ μὴ γένοιτο τις θεῶν.

1135

ΑΔ. ὁ τοῦ μεγίστου Ζηνὸς εὐγενὲς τέκνον,
εὐδαιμονοίης, καί σ' ὁ φιτύσας πατὴρ
σψῖοι· σὺ γὰρ δὴ τᾶμ' ἀνώρθωσας μόνος.
πῶς τήνδε ἔπειμψας νέρθεν ἐσ φάος τόδε;

ΗΡ. μάχην συνάψας δαιμόνων τῷ κοιράνῳ.

1140

ΑΔ. ποὺ τόνδε Θανάτῳ φῆς ἀγῶνα συμβαλεῖν;

ΗΡ. τύμβον παρ' αὐτὸν ἐκ λόχου μάρψας χεροῦν.

ΑΔ. τί γάρ ποθ' ἥδε ἄναυδος ἔστηκεν γυνή;

ΗΡ. οὕπω θέμις σοι τῆσδε προσφωνημάτων

κλύειν, πρὶν ἀν θεοῦσι τοῦσι νερτέροις

ἀφαγνίσηται καὶ τρίτον μόλις φάος.

ἀλλ' εἴσαγ' εἴσω τήνδε· καὶ δίκαιος ὁν

"μῆλον φύλον" τὸ λοιπόν, "Αδμητ', εὐσέβει περὶ ξένους.

καὶ χαῖρ· ἔγὼ δὲ τὸν προκείμενον πόνον

Σθενέλου τυράννῳ παιδὶ πορσινῷ μολών.

1145

ΑΔ. μεῖνον παρ' ἥμīν καὶ ξυνέστιος γενοῦν.

ΗΡ. αὐθίς τόδε ἔσται, νῦν δ' ἔπειγεσθαί με δεῖ.

ΑΔ. ἀλλ' εὐτυχοίης, νόστιμον δ' ἔλθοις ὁδόν.

ἀστοῦς δὲ πάσῃ τ' ἐννέπω τετραρχίᾳ,

χοροὺς ἐπ' ἐσθλαῖς συμφοραῖσιν ὥστάναι

βωμούς τε κνισᾶν βουθύτοισι προστροπαῖς.

νῦν γὰρ μεθηρμόσμεσθα βελτίω βίον

τοῦ πρόσθεν· οὐ γὰρ εὐτυχῶν ἀρνήσομαι.

1150

1155

[All, except the Chorus, enter the palace. The musicians raise a glad music, to which the following lines are sung.]

ΧΟ. πολλαὶ μορφαὶ τῶν δαιμονίων,
 πολλὰ δ' ἀέλπτως κραίνουσι θεοῖ· 1160
 καὶ τὰ δοκηθέντ' οὐκ ἐτελέσθη,
 τῶν δ' ἀδοκήτων πόρον ηὗρε θεός,
 τοιόνδ' ἀπέβη τόδε πρᾶγμα. X Αρι. 1. 196.

NOTES.

[In the following notes *Synt.* stands for Thomson's *Elementary Greek Syntax.*]

1-76. *Prologos*.—Apollo briefly relates how, in return for the respect shown to him while serving as the king's herd, he has saved Admetos from death on condition that someone else shall die for him. None save his wife Alkēstis is willing to do this thing, and she lies within breathing her last. Lest the defilement of contact with the dead come upon him, the god must abandon the house he has so long protected, for the feet of Death are drawing near. Death now enters, and jealously demands the reason of Apollo's presence in a house of mourning. Apollo replies by pleading for the Queen's life. Then, finding his endeavours useless, he mysteriously declares that there will soon arrive one stronger than Death, who will rob him of his prey by force. Death, however, unmoved by the threat, enters the palace to do his work.

1. **ὦ** : an exclamation of pity. 'Ah, palace of Admētos!'
2. **τρέπε** emphasizes **Θέος**. It does not mean 'although'; the participle of itself has this concessive force.

4. **Ζεύς**, sc. **ἐστίν** : this copula is almost always omitted in poetry.—**κατακτάς** : Zeus was annoyed because Asklepios, founder of the healing art, brought the dead to life.—**φλόγα**, a thunderbolt, manufactured by the Kyklōpes who lived under Mt. Aetna.

5. **οὐ**, gen. of cause.
6. **κτείνω** : historic present.
7. **ἄποιν'**, acc. in apposition to the sentence : cp. 'Ελένην κτάνωμεν, Μενελέω λύπην πικράν, *Synt.* 6. 2.

9. *ἐς τόδ' ἡμ. = ἐς τήνδ' ἡμέραν.* The gen. is partitive: cp. Latin *id temporis*, 'at that time.'

10. *δοτίου κ.τ.λ. :* lit. *I continually met with the son of Pheres as a holy man*, i.e. 'I ever found the son of Pheres a holy man.'—*δοτίου ἀνδρός* is an Oblique Predicate; cp. *ικανὸν παρέχομαι τὸν μάρτυρα*, *Synt.* 18.

11. *θανεῖν* for *τοῦ θανεῖν*: the article is often omitted in poetry, rarely in prose. Cp. v. 419 n.

12. *δολάσσας.* He is said to have intoxicated them with wine.—*γίνεσαν*: the obj. of the verb is [τὸ] 'Αδμ. ἐκφυγεῖν. See previous note.

13. *φθην τὸν παρ. :* 'present death.'

17. *ἥτις* should strictly be *δοτίς*, but has been attracted into the gender of *γυναικός*.

18. *κένον* is for *έαντοῦ*, merely to avoid ambiguity. The use must be imitated with caution.

19. *χεροῖν*: not *two hands* and no more, but several *pairs of hands*.

22. *μὴ μίασμα.* Phoibos (*Radiant*), the god of Light and Life and Beauty, as well as Artemis, his sister, are especially spoken of as shrinking from contact with death and mourning. In less degree the same is true of all the Olympian gods. Death and Hades, the Fates, the Furies, Earth and the Titans, all belonged to the Chthonian dynasty which Zeus and the Olympians supplanted, and with whom they naturally held the least possible amount of intercourse. The Chthonians were the deities invented by primitive man in the days when life was difficult, and it was hard to contend successfully against death and the forces of nature. They were the objects of a gloomy worship, which formed the strongest contrast to the brighter religion which succeeded it.

23. *μελάθρων κ.τ.λ. :* 'the dear shelter of this house.'

24. *τόνδε : δεικτικῶς*, as very frequently; i.e. he *points to him*. Transl. 'here.'

25. *ἱερή.* He offered the dead as sacrifices to the deities of the lower world: cp. *vv. 74-76.*—*Αἰδον.* In Homer Hades is always (with one exception) a person. The use of the word to denote a *place* is later.

26. *σύμμετρος*: adj. where we should use adv.

31. ἀφοριζ. : 'in *seeking* to limit'; note this force of the present tense.

35. *τοξήρη*, oblique predicate; cp. v. 10 n: 'arming thy hand with a bow.'

36. *τόδι*, 'this thing' (that we are discussing), viz. *προθανεῖν*, as he explains in the next line.

37. Πελίου *ταῖς*. See note on v. 523. The ordinary construction for the present sentence would be *φρουρεῖς ἐπὶ τῷδε Πελίου ταῖς, ἡ ὑπέστη*.

38. θάρσει : 'Never fear.'—*τοι*, 'be assured.'

41. καὶ ... γε: 'Yes, and': cp. vv. 47, 49.

42. γάρ: 'Yea, for.'

44. ἐκεῖνον ... σε: double accusative; cp. *τὸ θυμὸν ἐμαυτὸν ἀπεστέρησα*, *Synt. 47*.

45. κού = καὶ οὐ.

46. μέτα: note the accent, which shows that the preposition here follows its case.

48. *Δν εἰ πείσαμι*, for *εἰ πείσαμι δν*, 'whether I should persuade' (if I were to try). Note this translation carefully.

49. κτείνειν γε κ.τ.λ.: 'Yes (you would persuade me) to slay whom I must.' Death seeks to be witty.—*δν δν χρη*: this construction of *δν* with the subjunctive marks the time to be *indefinite*; 'whom I must *at any time* slay.'—*τοῦτο*: adverbial: cp. *μέγαλα σφάλλομαι*, *Synt. 48*.

50. *τοῖς μὲλλουστι*, sc. *θανεῖσθαι*.—θάν. *ἰμβαλεῖν*, 'to strike with death': cp. *incutere timorem*. The inf. depends on *πείσαμι*, v. 48.

51. *ἴχω*, 'I understand'; a common use.

52. *ὅπως ... μόλοι*; This is an Indirect Question. In the Direct form it would be *πῶς μόλη*; *How is she to come?* (Deliberative Subjunctive.) The Indirect form corresponding to *πῶς μόλη*; would, in Primary Sequence, ordinarily be *ἴστις ὅπως μόλη*; The substitution of the optative *μόλοι* for *μόλη* gives the question a *less confident* tone: 'Is there, then, any means whereby Alkēstis might (for *may*) live to old age?' Cp. v. 540 n.

53. κάμε: 'I too' (as well as thou).—δόκει: note the accent, and look up φιλέω in your grammar.

56. κάν (καὶ έάν) ... δληται: 'even if she (shall) die an old woman.' γραῦς is Oblique Predicate: cp. v. 10 n.

57. πρὸς τῶν ἔχοντων κ.τ.λ. 'In favour of the rich thou layest down thy law.'

58. ἀλλ' ἡ καὶ κ.τ.λ. 'Nay, can it be that (see Appendix A) thou art a philosopher, and I knew it not?' Lit. *hast escaped my notice being a philosopher?* Death had drawn a general conclusion from Apollo's words κάν γραῦς κ.τ.λ., and his last remark, v. 57, shows a desire to engage in an *abstract discussion* of this question of buying release from death. Apollo sarcastically expresses surprise at Death's unsuspected talent for *Philosophy*.

59. ὀνοίτ' ἀν κ.τ.λ. 'Those for whom it is possible to die old, would purchase (the privilege)': i.e. those able to buy the privilege of dying old, would do so.—γηραιούς agrees with αὐτούς, which would be the subject of θανεῖν, if a subject were expressed. It would be commoner to write οἱς πάπερι θανεῖν γηραιοῖς.

61. οὐ δῆτα: 'No, indeed!' Cp. v. 389 n.

63. πάντ' is emphatic. 'Thou wilt not be able to have *all* that thou shouldst not have.' He has already had *some* unlawful advantages.

65. τοῖος=τοιοῦτος. The form must not be used in prose.

67. ιππ. δχημα: 'a team of four horses.' δχημα, which commonly = *chariot*, could also be used (1) of the *chariot and horses* together, (2) of the team only. Cp. v. 483, τέτρωρον δρυα.

68. δε δῆ. Both in prose and poetry δῆ is very commonly added to the relative: it gives a slight force.

70. οὗτε is very often, as here, followed by τε. Transl. 'And on the one hand ... not (οὗτε), and on the other (τε).—ἡ ... χάρις, the thanks thou wouldst have had.'

71. δμοίως, 'all the same.'

72. ἀν ... ἀν. Both words go with λάβοις. The first ἀν is merely anticipatory. Cp. v. 464 n.

74. *κατάρχωμαι*, 'may make beginning.' The word is technical, being specially used of *beginning a sacrifice* in the manner referred to in the two following lines. Similarly *κατέρχομαι* = not only *to come back*, but also *to come back from exile*.

75. *θεῶν* : possessive gen. ; 'sacred (belonging) to.'

76. *ὅτου ... ἀγύρτη* : a Limitative Descriptive clause, such as in Latin is formed by *qui* or *qui quidem* with the subjunctive ; 'that man ... , the hair of whose head,' etc. Cp. v. 978. Note two things : (1) *ὅτης* in such a clause does not differ from *ὅς*, except in so far as it marks the person referred to, as *belonging to a class*,—a frequent use. (Do not translate by *whosoever*.) (2) There is no omission of *ἀν*: the particle is not wanted in clauses of this kind. Cp. v. 978 n.

Before actually sacrificing an animal, it was customary to cut off a few hairs from the forehead. These were called *κατάργυματα*. Death as *ἱερέως θανάτων* (v. 25) is here said to do this to his victim Alkēstis. Virgil was probably thinking of this passage when he wrote *Aen.* 4. 693-705, *q.v.*

77-135. *Parodos*.—'Why is the palace wrapped in silence ? And no one is here to tell us whether this best of wives still lives or has passed away.—Does anyone hear sounds of mourning ?—I hear none ; yet surely they would not be thus silent, if she were dead.—Nay, she is dead.—In anywise she is not yet buried. I see no signs of funeral pomp before the house.—'Twas on this day she was to die.—Ah, thy words go to my heart !—Nought can save her.—No, none but Phoibos' son Asklepios were he still alive.—Yea, at every altar have my lords made supplication, and in vain. There is no help.'

The different portions of the *Parodos* are delivered by full chorus, semi-chorus, and individual singers. The paragraphs and dashes in the text indicate a change of speaker.

78. *στεγάνηται*, 'is wrapped in silence.' The perf. tense denotes a *state* following upon action.

88. *ὡς πεπραγμένων* : 'as (would be the case) if all were over.' *πεπρ.* is gen. absol.

89. *οὐ* merely anticipates *οὐδέ*.—*μάν* is the Doric form of *μήν*. In lyrics this broad Doric *ā* will be found continually (but not invariably) replacing *η*. The cause probably lies

in the fact that the latter vowel, which is of very frequent recurrence in Attic Greek, is an inconvenient one to sing.

91. *εἰ γὰρ κ.τ.λ.* ‘O Healer, would that thou mightest show thyself amid the waves of our desolation !’ For *εἰ γὰρ* introducing a wish cp. *Synt.* 165.—*ἄτας* depends on *μετακύμιος* as being equivalent to *ἐν κύμασιν*.

92. *Παιάν*. In epic poetry *Paiān* or *Paiōn* appears as the Physician of the gods. After Homer the name and office of Divine Healer are assigned to Apollo, who is here addressed. The cry *ὦ Παιάν* may be an expression either of anguish or joy, according as the speaker is imploring help or singing thankfully of help received. As a common noun, *παιάν* is a *triumph-song* addressed to any god; cp. v. 424.

93. *τάν* = *τοι ἀν.* — *φθιμ.* gen. abs.

94. *φροῦρος*, an adj. of three or two terminations.

95. *πόθεν*; ‘Whence (dost thou conclude this) ?’

96. *ἄν* ... *ἄν*: cp. v. 72 n.—*Ἐρημον*, ‘unattended’ (by the populace).

100. *χέρνιβ*. This was a jar of water placed by the house door in an earthen vessel. Visitors who had come to see the dead body sprinkled themselves with the water on leaving the house, to prevent ceremonial defilement.

101-3. It was customary to cut the hair as a sign of mourning, and it appears from this passage that some of the hair cut off was exhibited in front of the house.

102. *& δῆ*: cp. v. 5 n.

103. *πένθει*: dat. of cause; transl. ‘at the mourning.’—*πένθει*: i.e. is cut off.

105. *καὶ μήν*: see Appendix A.

106. *τί κ.τ.λ.* ‘What is that, thou sayest ?’ Lit. *Being what dost thou say this ?*

108. *Θύης ψυχᾶς*: i.e. thy words go to my soul. Cp. v. 227 n.

110. *πενθεῖν*: supply *τοῦτον* as subject.

112. *δλλ’ οὐδέ κ.τ.λ.* ‘Nay, nor is there any spot in the earth whither making voyage, either in Lycian land or to the desert home of Ammon, one might rescue the hapless lady’s life.’ The Chorus declare that it is useless to apply either to Apollo’s oracle at Pātāra in Lycia, or that of Juppiter Ammon

in Libya, or to any other.—Apollo had twenty-three oracular seats, of which those at Delphi and Delos were the most famous. There was a famous oracle of Juppiter also at Dōdōna in Epirus.—*αλας* : partitive gen. dependent on *δποι*.—**Δυκλας** agrees with a second *αλας* understood, having the same construction as the first.—*ἢ ... εἴτε* would commonly be *ἢ ... ή*, or *εἴτε ... εἴτε*.—**στειλας** properly = *having arranged*.

117. For the opt. *παραλύσαι* cp. v. 52 n.

122. **μόνος δ' ἀν.** The sentence begins as though the speaker were going to say, 'Alone would the son of Phoibos *have saved her*'; but after the word *παῖς* the construction is broken, and instead of *would have saved her*, we have *she would have come back*. This interruption of grammatical sequence is called *anacoluthon* (from *ἀν*, *not*, and *κολουθέω*, *follow*).—*ἢν...* **δεδορκώς**: a periphrastic pluperfect, with meaning of imperf.: 'if he now saw.'

124. **παῖς**, Asklēpios.

128. **πρὶν εἴλε**. After an affirmative main clause *πρὶν* takes the infinitive. This passage is one of a few very rare exceptions: cp. *Synt.* 147.

129. **πυρός**: defining genitive.

132. **πάντα ... τετέλεσται**: 'For all is now over': *actum est*.

136-212. *First ἐπεισόδιον*.—A handmaid, who comes out of the palace weeping, is questioned by the Chorus as to Alkēstis' condition, of which she gives a full and sympathetic account.

136. **ἢδε**: cp. v. 24 n.

138. **πενθεῖν κ.τ.λ.** 'Thy sorrow, if aught is happening to our masters, is excusable; but,' etc. The Chorus seek gently to check the girl's uncontrolled grief.—*τυγχάνει*, a euphemism for 'is amiss.'

140. **εἴτ' οὖν**: 'or perchance.' One of two alternatives is often thus emphasized by *οὖν*. The precise meaning of the emphasis must in each case be gathered from the context. Here the Chorus lay stress on what they fear.

142. **καὶ πῶς**: see Appendix A.—**αὐτός**: *δ αὐτός*.

144. **οἷας οἷος**: exclamatory, 'what a (noble) wife thou dost lose, being thyself how noble!'

145. πρὶν δὲ ταῦθη. There is an ellipse: (and will not know) 'until he suffer.'

146. ἔλπεις μὲν. When *μὲν* is thus appended to a question, an alternative is either expressed or implied. The speaker uses the word to give a slight emphasis to the alternative he wishes to believe. Cp. *Hipp.* 316 ἀγνὰς μὲν, ὡς παῖ, χεῖρας αἰματος φέρεις; *Med.* 676, 1129 φρονεῖς μὲν δρθὰ κοῦ μανεῖ, γύναι;

149. κόσμος: all that can be called *adornment*, as rich raiment, jewels, flowers. Cp. v. 161, and by all means read the Excursus on Burials in Bekker's *Charicles*.

150. Ιστω κατθανομένη: 'let her know that she will die'; cp. *Synt.* 120.

151. μακρῷ: adv. 'by far.' Note the emphasis: the word gains by its position.

152. πῶς οὐκ; By Greek idiom a strong statement is often put in the form of a question. Trans. 'Best indeed!'

153. τί χρή κ.τ.λ. 'What must the woman prove (to be) that surpasseth her?' For the force of the perf. cp. v. 78 σεσίγηται π.

154. ἐνδεξ. προτιμῶσ': the construction is that of *Ιστω κατθ.* v. 150; 'show that she holds in honour.'

155. ή. There is an ellipse of *ἐνδεξαιτο δν*: 'than (she would show it) by being willing.'

156. πᾶσα πόλις: 'the whole city.' The article is frequently omitted in poetry where in prose its insertion is necessary. Even in prose *πόλις* and other words *which have almost become Proper Nouns* stand for ή *πόλις*, etc.

158. ήσθεθ' ... ήκουσαν: participle for inf.: cp. vv. 150, 154 nn.

160. ἐλούσατ': a ceremonial act.—ἐκ δ' ἐλοῦσα: by *tmesis* for ἐξελοῦσα.—κεδρ. δόμων, 'cedarn cabinets.'

162. στᾶσα. The Perf., Pluperf., and Second Aor. of *Ιστημ* are intransitive. The following are the transitive tenses—

Present, Imperfect,
Future, First Aorist.

162. *έστιας*, 'the hearth.' It was an open fire in a brazier which stood somewhere in the *αὐλὴ*. In niches near (perhaps in the wall behind the *έστια*) were the images of the household gods. As the hearth was the symbol of the *home*, the goddess Alkēstis prays to, is probably Artemis, who was the Patroness of Marriage, and so a natural guardian of family life.—For the general plan of a Greek house see *Dict. Ant.* s.v. *DOMUS*.

165. The children's names were Eumēlos and Perimēlē.

167. *αὐτῶν*, gen. depending on *ἡ τεκ.* taken as a subst.

168. *Θανεῖν* depends on *δος*, or the like understood: 'and (grant) that they die not untimely in childhood.'

170. *οὐ*, sc. *εἰσιν*. The omission is rare in a relative clause.

171. *καξέστρεψε*, 'and garlanded them.' The garlands were festoons of white wool (*στέμματα*) twisted about a branch of olive or myrtle. The suppliant came and laid this branch on the top of the altar. If his petition was refused, he left it there; if it was granted, he took the branch away with him.

172. *πτόρθων κ.τ.λ.*: 'plucking off the foliage of the myrtle from branches thereof.' She appears to have carried large branches of myrtle, from which she plucked off a piece at each altar.

173. *τούπιόν = τὸ ἐπιόν*.

175. *ἐσπεσσόσα κ.τ.λ.*: 'flinging herself into the chamber and on to the bed.'

176. *ἐνταῦθα δῆ*: 'then at last'; *tum demum*.

177. *παρθένεα κ.τ.λ.*: 'resigned my girlhood to this man.'—*ἐκ* here properly = 'by.' Both *ἐκ* and *ἀπό*, as well as *ὑπό*, are used to mark *agency*.—*οὐ πέρι*, 'for whom': mark the accent.—*πέρι*, properly = *about, concerning*.

179. *με μόνην*: 'me alone,' for (as she goes on to explain) her death saved her husband's life.

180. *δκνοῦσα*, 'because I shrink.' *δκνω* properly denotes *shrinking fear*.

182. *οὐκ ἀν.* The full construction would be *οὐκ ἀν κτήσαιτο μᾶλλον σώφρων ούσα*.—*εἴτε υχής*: supply *μᾶλλον*.

184. *δφθ. πλημμ.* : 'with a flood of welling tears.'

187. *Θάλαμον* with *ἐπεστράφη*.

188. *αὖθις ... πάλιν*: 'again, once more.'

189. *πέπλων*, governed by *ἐξ* in *ἐξηρτημένοι*.

195. *δν = ὥστε αὐτον*: cp. v. 198. So in Shakespeare a relative often follows *so* and *such*: cp. *Cymb.* 1. 1. 65 'And the search *so* slow *which* [that it] could not trace them!' *Tr. and Cr.* 3. 3. 155 'So narrow *where* [that there] one but goes abreast.'—*προσέπει*, 'bade farewell,' a common meaning.' So *προσέφερθη*.

197. *τε ... τε*: 'while, on the one hand ... on the other.' As the thoughts expressed by the two clauses are in *contrast*, *μέν* and *δέ* would be more natural; but the present idiom is not infrequent.—*κατθανάντν ... ἐν ἀλετῷ*: 'if he had died, he would [just] have died' (and there would have been an end of it). No contrast is intended between *κατθανάντν* and *ἀλετο*.

198. *τοσοῦτον ... οὐ*: cp. v. 195 n.—*οὕποθ*' οὐ. Unless governed by a preposition, the relative usually comes first in its clause. Here *οὕποτε* is put first for emphasis: 'such a sorrow as he will never, never forget.'

199. *ἡ τού*. 'Surely, I ween' (uttered in a questioning tone).—*τοισιν*, *these*. This *demonstrative* use of the article is common: see *Synt.* 7.—*κακοῖς*, causal. The thought is put more explicitly in the next line, which is also constructed with *στενάζει*.

200. *στενάζει ... εἰ*: 'mourns that,' etc. *εἰ* (rather than *ὅτι*) is regularly used with *emotion* verbs: cp. *θαυμάζω εἰ*, *I am amazed that*.

202. *προδοῦναι*, 'forsake.'

204. *παραμένη δέ κ.τ.λ.* 'And she, though her poor hands hang heavy and listless [lit. *relaxed as to the weight*], and though she scarce breathes any longer, still (*διως*) wishes,' etc. *διως* really goes with *βούλεται*, but is, by a curious idiom frequent in Greek poetry, attached to the concessive clause. Strictly the order should be *καὶ περ δέ ... ἔτι*, *διως βλέψαι κ.τ.λ.* The inability to lift even the hand is noted as a mark of extreme weakness.

207. *ώς*, 'saying that.' *Vv.* 207 f. represent *Alkēstis'* own words, with *προσέψομαι* changed to 3rd person.

210. *οὐ τι πάντες*, 'in no wise all.'

213-243. *First στάσιμον.*—‘O Zeus, is there no help?—Must we even now mourn her as dead?—Let us pray to heaven, for God is great.—O Healer, thou savedst once, come and save again!—Ah, son of Phérēs, what misery is thine!—Yea, a man might slay himself for less.—He will never see the dearest of wives again.—See, both wife and husband are coming forth. O land of Phérēi, mourn for the best of women, even now wasting in death.—Never will I say that wedlock brings more gladness than sorrow; for what a blank will be now the life of our King, widowed of the best of wives.’

213. τίς πῶς πῶ; ‘what remedy ... and how, and where?’ (Note the absence of conjunctions.) This is a Greek way of saying ‘Oh, that we might find *some* remedy!’ Cp. πῶς δν; used in introducing a wish: *Synt.* 165.

215. τέμω: delib. subjunct.

217. ἅδη, ‘at once,’ without waiting for further information.

218. δῆλα. ‘All is plain.’ This use of the neut. pl. adj. without a subst. is common: cp. Thuc. ἔτοιμων δητῶν, *things being ready.*

219. μεγίστα. Mark the accent.

220. Παιάν: cp. v. 92 n.

223. καὶ πάρος τοῦδε, ‘even before this’ (as we say); i.e. before now. χρόνου is to be supplied. πρὸ τοῦ is used with the same meaning.

224. καὶ νῦν, ‘and so now.’

227. οἱ ἔπραξας (aor. of pres. time): ‘how (piteously) thou farest.’ Cp. v. 108, and vv. 386, 1095 nn.

228. δρα strongly emphasizes a question. It usually = *num.*, while δρα οὐ = *nonne.* Here transl. ‘Are these things, or are they not,’ etc.—δέια σφαγῆς: ‘such as might make a man cut his throat.’

229. καὶ πλέον: ‘or more than enough to.’ The Greeks often join alternatives by *καὶ* where we say ‘or.’ The speaker does not mean that a man will hang himself on less provocation than he will cut his throat. πλέον (adverbial) is complement to τάδε ἔστι.

233. ήδε: cp. v. 24 n. Transl. ‘here she.’—δή gives emphasis: ‘actually,’ or ‘look you.’

236. **μαραυνομέναν** is constructed with **κατὰ γᾶς**, as though it were a verb of motion: 'wasting ... (and going) beneath,' etc.

239. **τοῖς πάροιθεν**, his general experience.

241. **ὅτις**, 'for he,' introduces a reason, = *quippe qui*.

242. **τῆσδ'**: cp. v. 24 n.—**ἀβίωτον**, an oblique predicate, agreeing with **χρόνον**. Transl. 'will find his life in the after-time a blank.' In connection with **βιοτεύσει**, **ἀβίωτον** forms an **οχυμορον** or verbal contradiction, a favourite figure in Greek: cp. **ἀδωρα δῶρα, μήτηρ ἀμήτωρ**. —**ἀπλακῶν**: *metri grat.* for **ἀμπλα**.

244-434. *Second ἐπεισόδιον.* — An affecting scene between Admetos and his dying wife, in the midst of which she breathes her last. At first Alkēstis speaks excitedly in lyric measures, but afterwards recovers sufficient calmness to converse with her husband in the ordinary metre of tragic dialogue.

245. **οὐράνιαι κ.τ.λ.** : 'and eddies of the racing cloud in heaven.'

249. **πατρός**: scanned **πάτρως**. It is common in lyrics to shorten a *final* long vowel or diphthong, but the shortening of other syllables is somewhat rare.

256. **τάδε**: (adv.) *thus*.

257. **πικράν**, an oblique predicate. Transl. 'Bitter is,' etc.: cp. *Synt. 18*.

258. **δύσδαιμον**: said to Alkēstis.

261. **βλέπων**, 'glowering.'

262. **τί δέεις**; **δέεις**: said to Hades.

264. **οικτρόν**, supply **όδον**. The construction is carried on from the previous lines.—**τῶν**, demonstrative (cp. *Synt. 7*); 'and by them,' viz. **φίλοι**.

265. **πένθος**: supply **ἔστι**.

272. **χαιρούτες κ.τ.λ.** The participle seems here, as in vv. 323, 437, to combine the two meanings *farewell* and *faring well*. Transl. 'Farewell, my children, and faring well may ye (continue to) see this light of day.' If **χαιρ.** is here translated simply by *rejoicing*, it is difficult to see to what **ἔπος** Admetos refers in the next line.

273. **ἴπος**, i.e. *χαίροντες*. See last note.—**λυπρόν**: oblique predicate: cp. *Synt.* 18.

274. **παντός**. The Greeks said *every*, where we say *any*.—**μεῖον**, 'worse.'

275. **πρός** governs **θεᾶν**. **σε** is the obj. of a verb of *imploring* understood. This improper order became the regular one in Greek: cp. *per te deos oro*.—**μὴ τλῆς**: 'do not have the heart.'

277. **ἄνα**, adv. = *ἄναστα*.—**τόλμα**, from **τολμάω**: mark the accent.

278. **ἐν σοι**: 'in thy hands.' **Ἵην καὶ μή** is explanatory of **ἐν σοι**: 'to live or die.'

280. **ὅρᾶς γάρ κ.τ.λ.** This clause gives the reason (**γάρ**) for **θέλω** (v. 281). It is common in Greek to put such a clause thus before its natural place.—**τάμα πράγμ. κ.τ.λ.**: 'how things are with me.'

283. **καταστήσασα**: 'having left (lit. *set*) thee to see.'

284. **πάρον**: acc. absol.: cp. **ἡκον**, v. 291. So **ἴξον**, **δέον**: *Synt.* 114.

285. **ἡθελον**. Since the time referred to is Indefinite, the optative (**θέλοιμι**) would ordinarily be used.

287. **ἡθελησα**. We have already had one principal verb in this long sentence (**θυήσκω**, v. 284), but here another is added without any conjunction. The harshness of this is softened by the long concessive clause, **πάρον κ.τ.λ.**

288. **ἡθεισάμην** refers to the **δέον** of v. 280. *Middle.*

291. **καλῶς κ.τ.λ.** Literally, 'It having arrived for them to die with fitness.' **ἡκον** is acc. absol.: cp. v. 284 n. **βίον** (a loose gen. of reference, 'in their life') is added, though the sense is complete without it: cp. *Hipp.* 785 **τὸ πολλὰ πράσσειν οὐκ ἐν δισφαλεῖ βίον**, *to be a busy-body is not safe in life*. [Cp. also *Med.* 1245, and editor's note on *Ion* 1514.] Transl. 'Though the time had come in their life when they might fitly die.'

293. **μόνος ... ἥσθα**: 'for they had but thee.'

299. **ἄπ. χάριν**: 'remember to be grateful'; lit. *the gratitude*. See next note.

300. *ἀγέλαν*: agrees with *χάριν*, in the sense of a *return* (gratitude put into action).

302. *δίκαια*: obj. of *αἰτήσομαι* v. 300.—*σό*, emphatic by its position.

303. *εἴπερ*. *περ* emphasizes the word to which it is attached: 'if, as I suppose.'

304. *δεσμότας*: oblique predicate; *Synt. 18.* Supply *δύτας*.

305. *πιγήμης*: by prodelision for *ἐπιγήμης*. *τοῖσθε* is governed by the *ἐπι-*: 'marry over them,' to their hurt.

306. *ἥτις*, 'one that.' The *τις* gives the force of 'a sort of woman that.' Cp. v. 76 n.

308. *γε* emphasizes all that precedes. Transl. 'Do not, do not,' etc.

309. *πιστίσα*: cp. v. 305 n.

310. *ἐχθρῆς*. The Greeks constantly speak of stepmothers with horror. A dangerous coast is called by Aeschylus *μητριαὶ νεῶν*.

311. *πόργον*: oblique predicate; *Synt. 18.* Transl. 'has a strong tower in his father.' Tennyson speaks of the Duke of Wellington as

'A tower four-square to all the winds that blow.'

312. A line, *δν καὶ προσεῖπε καὶ προσερρήθη πάλιν*, undoubtedly spurious, has been omitted from the text. Cp. v. 195.

314. *πολας κ.τ.λ.* Lit. *meeting with what possible consort of thy father* (wilt thou be fitly reared)? That is, 'no stepmother will rear you properly'; for the question, as often, is equivalent to a negative statement.—*πατρί* is governed by *σιν* in *συζύγου*.

315. There is an ellipse: (I say this, for I fear) 'lest she [the possible stepmother] casting on thee,' etc.

322. *λέξομαι*: fut. mid. in passive sense. A good many are so used, but in writing composition only those should be employed for which there is specific authority.

323. *χαίροντες εὐφρ.* 'Farewell, and be happy'; equivalent to *χαίρετε καὶ εὐφραίνεσθε*.

325. *μητρός*; supply *ἀρίστης*.

327. εἴπερ : cp. v. 303 n.

329. καὶ ... καὶ : 'as ... so'; cp. v. 197 n. With ιώσαν supply γυναῖκα μόνην, 'my only wife.'

330. κεκλήσει. The tense (perf. fut.) implies that the appellation will be *permanent*: 'shalt be ever called.' Cp. v. 78 n.

331. τόνδ' ἄνδρα, as often, simply = εἰμί.—οὔτις νύμφη κ.τ.λ. : 'no Thessalian bride shall address me [as being my own bride].'

332. οὔτως with εὐγενοῦς.

333. εὐπρεπ. : supply οὔτως ; 'nor either (ἄλλως) so surpassingly fair in form.' ἄλλως : otherwise, to take another point. Cp. οὔτε χόρτος οὔτε ἀλλο δένδρον οὔδεν, *Synt.* 39.

334. ἀλις : sc. ἔστι μοι.—τῶνδ' ὁν. γενέσθαι : 'that I may be blessed in these.'

336. ἐτήσιον : oblique predicate ; *Synt.* 18.—πένθος τὸ σον = πένθος σοῦ, obj. gen. : 'mourning for thee.'

337. ἔστι is for ἔστε = ἔως.

341. ψυχῆς is governed by ἀντί in ἀντιδοῦσα.—ἴσωσας : supply με.—ἄρα : cp. v. 228 n.

344. στεφάνους : not *crowns*, but *wreaths*, worn by feasters.

345. οὐκ ἀν θύγοιμι properly means 'I should not touch.' Here, as frequently, the exact equivalent in English is 'I am not like to touch.' Cp. v. 713 n.

346. Διβύν αὐλόν. The flute was made of the Cyrenean lotus, and is frequently referred to by Euripides simply as λῶτος.

348. σοφῆς κ.τ.λ. 'And thy form counterfeited by artists' cunning fingers.'

353. τέρψιν : acc. in apposition to the sentence : cp. v. 7 n.

356. διτινα κ.τ.λ. : 'for so long a time as he (the friend) is there.' Supply τις as subj. of παρῇ. This transition from pl. to sing. is not infrequent.

358. κόρην, Persephone. The word was often used as a title, 'the Maid,' just as we use the word *Madonna* : cp. v. 852.

359. ἐξ Ἀιδου : 'from Hades' (the place). Cp. v. 25 n.

361. οὐπὶ = δὲ πὶ.

362. ἀντίτιχον: 'should have stayed me.'—σὸν βίον: i.e. 'thee alive.'

363. ἀλλ' οὖν: see Appendix A.

365. με is obj. of θεῖναι, τούσδε of ἐπισκῆψις, which, however, usually takes a dat.—σοι is governed by ταῦσαν αὐτᾶς: 'the same with thee'; cp. *Synt.* 66.—κέδροις. Cedar-wood preserves the body from decay. Quite recently (Jan. 1890) a head was found in a church in the Minories, London, perfectly preserved in oak sawdust in an oak box. It is said to be that of the Duke of Suffolk, who was executed Feb. 23, 1554.

366. μηδὲ κ.τ.λ. : 'not even in death may I be'; *ne mortuus quidem*. For the negative cp. *Synt.* 165.

369. καὶ μήν: see Appendix A. Transl. here, 'And be assured.'

370. καὶ γάρ: see Appendix A.—ἀξία: supply ἔστι.

372. μὴ γαμεῖν κ.τ.λ. explains τάδε.—γαμεῖν is fut.

373. ἐφ' ὑμῖν: cp. v. 305 n.

375. ἐπὶ τούσδε: 'on these terms,' a very common expression.

378. πολλὴ κ.τ.λ. There is an ellipse. 'There is great need (that I be a mother to them), now they are orphaned of thee.'

379. χρῆν. The impf. is used idiomatically where we should use a present; 'when I ought to be living.'

381. μαλάξει σε: 'will soften thee,' i.e. thy grief.—οὐδέν τοθ: 'is naught,' and therefore likely to fade from the memory.

383. οἱ πρόθν. A woman, if she uses the pl. in speaking of herself, uses the *masculine*.

384. δὲ δαίμον. 'O my destiny.'

385. καὶ μήν: see Appendix A.—σκοτεινόν, oblique predicate; cp. *Synt.* 18: 'Ah! my eyes grow heavy and dark.'

386. ἀπωλόμην κ.τ.λ. 'I am lost, then, if indeed thou (shalt) leave me, wife.' Note this rare construction of ἀπωλόμην (a true timeless aorist) with a future in the protasis. Cp. *vv.* 1095, 227 nn.

387. ὡς οὐδεν κ.τ.λ. ‘Thou mayst speak of me as one that is no longer aught.’

389. Σῆτα is specially used when a word or thought previously uttered is echoed: ‘Do not leave thy children.’—‘No, indeed.’ Cp. v. 61.

393. τύχας: gen. of cause.

398. βλέφαρον, lit. *eyelid*, is often used by the tragedians = (1) *eye*, and (2) *face*. Trans. *face* here. Cp. v. 1133 n.

401. [I have added γάρ ἐπι-. The mss. show a lacuna.]

404. τὴν κ.τ.λ. Supply ἐπικαλεῖ.

407. ματρός is governed by λείπομαι: *Synt.* 61.

409. [τλάμων: supplied by Herm.]

411. [ὅσα ... μοι: supplied by J. H. H. Schmidt.]

412. ἀνόντας' (ἀνόνητα): adverbial.—οὐδέ κ.τ.λ.: ‘nor didst thou come to the end of old age.’

417. οὐ τι: ‘in no wise.’

419. κατθανεῖν, which (as often in poetry) is for τὸ κατθανεῖν (cp. v. 11 n.), is subj. of διέλεγατο.

420. γε: ‘Yes, I understand.’

422. ἐκφ. γάρ: cp. v. 280 n.—ἐκφ. θήσομαι: a mere periphrasis for ἔξοσω.

423. ἀντηχήσατε: ‘sing in antiphon’; as they do in the following chorus.

424. παιάνα: cp. v. 92 n. What the chorus presently sing is of course a solemn dirge, but at the same time it celebrates a *triumph* of Death.—τῷ κάτωθεν. It is very common in Greek to use adverbs in -θεν (denoting *motion from*) instead of adverbs of rest (-θι) in adjectival expressions like the present. The form is not inappropriate, as it serves to mark the direction from which a thing bespeaks one's attention.

427. κουρῷ: modal.

428. μονάμπυκας πώλους: ‘single steeds wearing frontlets’ (μπυνξ). Each part of the compound adj. is equivalent to an independent epithet. Several are so used; e.g. ἐπτατεῖχες ἔξοδους, the seven portals in the wall: γῆς φιλαμαροὶ ροαι, streams of blood which the earth loves. Cp. v. 906 μονόπαις. —The ‘single’ horses referred to are for riding: so that we must

supply some suitable verb from *ξείγνυσθε*, which is appropriate only to *harnessed* horses.

429. *τέμνετ'*. The practice of cutting horses' hair in sign of mourning was common in ancient times both among civilized and barbarous nations.

431. *σελήνας*: acc. of extent of time.

433. *εἰς ἐμ'*: 'towards me.'

435-475. *Second στάσιμον*.—Happy be thy time in Hades, O daughter of Pēlias! Charon has ferried over by far his fairest freight. Often shall poets sing of thee at Sparta and at Athens. Oh, that I might bring thee back again, for thou alone hast had the courage to barter thy life for thy lord's! Light lie the earth on thee; and if ever thy husband should take to him a new bride, my hatred would he win and that of thy children. When his mother and father refuse to save him, old though they be, thou hast perished in his stead. Might a wife such as this be mine,—a rare prize!

436. *χαίρουσα μοι*: cp. v. 272 n.—*μοι* is eth. dat.; *Synt.* 68.

437. *ἀνάλιον* = *ἀνήλιον*.

438. *τοτῷ*: take with *πορεύσας* below; 'let him know that he has carried across.' See *Synt.* 120.

444. *λίμναν*: acc. of extent over space.

445. *πολλά*: adverbial.

446. *κατὰ χέλων*: 'to (the accompaniment of) the shell'; i.e. in *lyric* poems, which, as their name implies, were sung to the lyre.

447. *ἀλύροις ὅμνοις*: i.e. in epics, which were chanted without musical accompaniment.

448. *Σπάρτη κ. τ. λ.* : 'at Sparta, when the circling season of the month of Karneios (August) comes round, and the moon shines above throughout the night' (lit. *the moon being raised up all night*, i.e. being full). The Karneiā (pl.) was a most ancient and solemn festival held not only at Sparta but also at other towns in the Peloponnesus in honour of Apollo Karneios. The origin and meaning of the title Karneios are unknown. Recitations of poems were common at the great Greek festivals.

453. **λιπαραῖσι**: the favourite epithet of **Athens** with the **Athenians**.

455. **ἐπ' ἔμοι**: 'in my power.'

456. **πέμψαι φάος**: 'bring to the light.'

459. **κώπῳ κ.τ.λ.** : with the oar of the stream of the world below.'

461. **αὐτᾶς** (**αὐτῆς**). The pronoun of the 3rd pers. is not infrequently used for those of the 1st and 2nd, and **τὸν αὐτᾶς** here = **τὸν σεαυτῆς**.

463. **κούφα** (**κούφη**) **κ.τ.λ.** 'Light lie the earth above thee!' *Sit tibi terra levis.*

464. **ἄν** ... **ἄν**. The word, though repeated (as often), is only to be taken once. Cp. v. 72 n.

466. **ματέρος** : gen. absol. 'When his mother is unwilling ... thou (**σὺ δε**, v. 471) hast perished,' etc.

469. **δύ** **ἔτεκον** ... **χαίταν** : a parenthesis. Supply **τοῦτον** as obj. of **βύεσθαι** and antecedent to **δύ**.

470. **ἔχοντε**: 'though they have,' etc. ; i.e. though they are already near to dying.

471. **οὐδέ** 46. The **δέ** is not to be translated. It merely serves to introduce the apodosis with emphasis (see v. 466 n.). When so used, it is commonly referred to as 'δέ in apodosis.'

[There is no reason to suppose a lacuna after v. 468. It is much more probable that v. 458 is an interpolation intended to fill out the picture.]

473. **εἴη μοι**. 'May it be my lot.'

474. **τό** : demonstrative, = **τοῦτο**. See *Synt.* 7.—**ἄν** ... **ἄν** : cp. vv. 72, 464 nn.

476-567. *Third ἐπεισόδιον*.—Herakles arrives unexpectedly at Phērai, being on his way to obtain for Eurystheus the wild horses of Dionede. Admetos coming out of the palace, Herakles asks why he is in mourning. Admetos gives evasive answers to this and other questions of his old friend, and leads him to suppose that the dead woman for whom he is mourning is some other than Alkēstis. Herakles wishes at once to depart, fearing that his presence must be inconvenient at such a time. Admetos, however, who has a very fine sense of the duties of hospitality, insists upon his staying, and Herakles consents.

476. κωμῆται (*villagers*) seems to imply that Phērai, like Sparta, was a collection of closely adjacent villages, which formed 'quarters' (*vici*) of the so-called city. Such cities were unfortified. Cp. Thuc. 1. 5 πόλεως κατὰ κώμας τῷ παλαιῷ τῆς Ἑλλάδος τρόπῳ οἰκισθεῖσης.

477. κιγχάνω : 'do I find?' (indicative mood).

480. προσβήναι : 'epexegetic' (explanatory) infin.

482. καὶ ποῖ; see Appendix A.—τῷ; τίνι;

483. μέτα (mark the accent) governs ἄρμα

486. ζεῖται : 'is possible.' Note the accent.

488. κτανῶν κ.τ.λ. : i.e. it will be a struggle *to the death* between you.—ἡγεῖς here, as often, means 'come back.'

489. ἀγώνα, quasi-cogn. acc.—πρώτον : oblique predicate : *Synt. 18.*—Διν δράμοιμι : equivalent, as often, to a future : cp. v. 345 n.

490. πλέον λαβεῖν = 'gain an advantage.'—κρατήσας : participle used in *conditional* sense, 'if thou conquerest'; *Synt. 185.*

493. There is an ellipse: (*Nay, easy enough*) 'unless at least.'

496. οἶσος διν, potential : 'thou mayst (or mightest) see.'—αἷμασιν. The pl. denotes 'streams of blood.' Paley quotes Ov.,

Non tibi succurrit crudi Diomedis imago,
efferus humana qui dape pavit equas?

497. τίνος κ.τ.λ. 'The son of what father does he that keeps them boast (that he is)?'

498. ἀναξ : 'lord of the golden shield.' So Aesch. calls a rower κώπης ἀναξ, and Soph. calls the ordinary inhabitants of a place χώρας ἀνάκτες.

499. τόνδε alone is obj. of λέγεις.—τούμ. δαιμ. πον. is oblique predicate; i.e. lit. *thou speakest of this also (as) a task belonging to my destiny.* Transl. 'Here, too, thou speakest of a task belonging,' etc. He means that the difficulties of his present task make it all of a piece with his usual hard lot.

500. σκληρός : supply ἔστιν ὁ δαιμων μου.—πρὸς αἴτος : 'and struggles up the steep.' He has an *uphill* life. This line is parenthetical.

501. παισίν. The datives are governed by *συν-* in the verbs.

507. καὶ μήν : see Appendix A.—ὅδε, δεικτικῶς, 'here.' Cp. v. 24 n.

509. ἀφ' αἵμα : ' (sprung) from the stock (blood) of Perseus.' Herakles' mother, Alkmēnē, was daughter of Elektryōn, son of Perseus, who was descended from Zeus.

511. θελοιμ' ἄν : ' I could wish it.' Supply *χαρεῖν*.—εὖνον κ.τ.λ. : ' I know that thou meanest me well.' For the participle *ὄντα* see *Synt.* 120.

512. τί χρήμα : (adverbial acc.) 'for what thing?' i.e. 'why?' A common equivalent of *τι* ;—πρέπεις : *art thou noticeable?* Transl. 'do I observe thee?' Cp. v. 1050 n.—κοιρῆ : instrumental.

516. γε μήν : see Appendix A.

517. ζῶτι : 'is alive.' * Mark the accent.

518. μήν : *surely*.

519. ἐπ' αὐτῇ : 'touching her.'—ζῶτι μοι : 'I have.'

520. εἴπας : supply *μῦθον*. 'Dost thou mean (say) a story about her dead?'

522. οὐδέν : adverbial. 'In nowise better do I know' (thy meaning).—δοτῆμα : 'riddles.'

523. μοῖρας ἡς. The full construction of a relative sentence is as follows,—οὐκ οἰσθα μοῖραν ἡς μοῖρας χρή τυχεῖν αὐτήν. The substantive in the relative clause is usually omitted ; sometimes it survives and the antecedent is suppressed. Occasionally it is even placed, as here, *outside its own clause* ; a construction commonly but incorrectly called 'attraction of the antecedent.' Cp. v. 37 n.

524. ὑφεμένην : causal. 'I know what doom, etc., since she has undertaken.'

526. ἕτ τόδ' : 'till then' ; lit. *till this thing*, viz. her death.

527. τέθνηκε κ.τ.λ. 'He that is about to die is [as good as] dead ; and the dead is no more.' Therefore (he argues) I may mourn my wife as already lost.

528. χάρις νομίζεται : 'are regarded as distinct' ; lit. *are regarded separately*.

529. τῆδε: 'this way.'

532. γεγώσα: equivalent to ούσα. Cp. v. 78 n.

533. ἀλλως, 'besides': cp. v. 333 n.

536. εἴθ: εἴθε. Cp. *Synt.* 166.

537. ὡς τί δράσων: 'with what intent.' ὡς = *as*; not *as if*.

538. πρός with ἐστιαν.

539. οὐκ ἔστιν: 'it is not possible'; i.e. you must not.

540. ξένος: supply ἔστι.—εἰ μόλις. As the principal verb is primary (ἔστι), this would in strict sequence be ἐὰν μόλις. The optative gives to the supposition a *fainter* tone, puts it more *remotely*. Cp. v. 52 n.

541. τεθνάσι: τεθνήκασι.

545. οὐκ ἔστιν (mark the accent) with σε μολεῖν: 'it is not possible that thou go.'

546. ἦγον κ.τ.λ. 'Guide thou this man, opening a guest-chamber in the palace (δωμάτων) far-removed. That is, out of the way of the γυναικωνῖτις (women's apartments), where lamentations for Alkēstis were going on. The θύρα μέσαυλος, v. 549, led from the centre of the house to the γυναικωνῖτις. See *Dict. Ant.* s.v. DOMUS, and additional note, p. 88 *infra*.

[τῆδε is the reading of the cod. Parisinus. All the other MSS. read τῶνδε. Reading τῶνδε, edd. transl. 'remote from these apartments.' But no apartments were visible from the front of the house, outside which Admetos was standing; least of all the γυναικωνῖτις, which lay at the back. We might indeed translate 'remote guest-chamber of this house' (emphatic), but we get an awkward sentence, and ἦγον (which regularly takes a dat.) wants an object.]

547. τοῖς ἐφεστ.: 'those that have the care of them.'

548. ἐν δὲ κλ.: by *tmesis* for ἐγκλήσατε.

552. τολμᾶς: 'hast thou the heart?'

555. οὐ δῆτα: cp. v. 389 n.—συμφορά: 'my trouble.'

556. ἀν ἐγίγν. (imperf.): 'would have been *likely to become*.'—ἐγώ: supply ἐγενόμην ἀν.

558. καλεσθαι: 'viz. that my house should be called.'

559. ἀρίστου: oblique predicate; *Synt.* 18. 'I find him the best of hosts.'—ξένου governed by τυγχάνω: *Synt.* 53.

561. πᾶς; for τι;

562. φίλου ἀνδρός: 'a friend.'

565. τῷ μέν, demonstrative: 'to (this or) that man,' as we say. No particular person is referred to.

566. αἰνέσται: 'nor will he (the man just referred to) praise me.'

568-605. *Third στάσιμον.*—'Ah, hospitable house, even the Pythian Apollo deigned to dwell in thee once, and do shepherd's work, piping on the hill side to Admetos' flocks. And for joy of his music, the spotted lynxes herded with them, and the tawny lion came down from Othrys. The fawn left the covert and skipped with gladness about thy lyre, O Phoibos. And so none is so rich in flocks as Admetos, and he rules from the land of the Molossi on the west to the shore of the Aegean on the east. And now though his eyes are wet with tears for his dead wife, he has opened his doors to a guest; for noble birth breeds noble hearts, and the nobly born ever act with wisdom. Sure am I too that piety will prosper.'

568. ὁ πολυξ. In translating it will be found best to omit ἀνδρός.

570. σέ τοι: 'thee soothly.' —573. ἔτλα: ἔτλη (τλάω).

577. ποιμνίας: acc. pl.

578. σὺν δ' ἐπ.: by *tmesis* for συνεποίμ.—χαρᾶ μελέων: 'for joy at his music.'

582. χόρευσε: i.e. ἐχόρευσε. Cp. v. 598 n.

589. οἰκεῖ. Admetos is the subject.

590. ἀρότοις γυᾶν: 'his plough-lands.' The expression is pleonastic, since ἀρότος = plough-land, and γυῆς = *land sown with a crop.* γυᾶν is Doric gen. pl. = γυᾶν. So πεδίων δαπέδους, 'the levels of his plains.'

592. δρον κ.τ.λ.: 'he makes the clime of the Molossi about the dark goal of the sun's steeds a boundary to his plough-lands,' etc.—ἀελίου: Doric for ἡλίου.

594. τίθεται: factitive; perhaps its commonest use.

595. πόντιον, Αιγαῖον, ἀλίμενον all agree with ἀκτάν: 'the harbourless Aegean sea-shore of Pēlion.' Trans., 'and he rules to the harbourless Pēlian shore of the Aegean sea.'

The words describe the eastern limit of Admetos' dominions, as the previous sentence describes the western.

[The text is the MSS. reading. To alter *Alyaios* into *Alyalos'* and *θράσος*, v. 604, into *θάρσος*, besides being gratuitous, produces, as Schmidt says, a rhythm that is insufferable. Moreover, Admetos did not rule 'the Aegean as far as Pelion,' but the mainland as far as the Aegean.]

597. ἀμπεράσας : *ἀναπεράσας*.

598. δέξατο : i.e. ἐδέξατο. In lyrics the augment is often omitted ; occasionally even in iambics.

601. τὸ γέροντος εὐγένειας κ.τ.λ. : 'for noble-birth prompts to noble feeling.'—τὸ εὐγένειας = *εὐγένεια*. — ἐκφέρει τὸ : lit. is impelled in the direction of.—ἀιδώς, which properly denotes *shame*, or a *sense of shame*, is also used of all those feelings deficiency in which should cause shame. Here it = *honour, nobility of nature*.

602. ἐν τοῖς ἀγαθοῖσι κ.τ.λ. : 'and in the nobly-born all wisdom is.' The original meaning of *ἀγαθός* is *nobly-born*, and this remained its commonest meaning throughout classical times.—πάντα σοφ. : lit. all the (elements) of wisdom. The Chorus mean that if the man of noble birth follows his hereditary instincts he will be sure to act wisely, as Admetos has done.

604. πρὸς δέ κ.τ.λ. : 'and upon my heart sits a firm assurance that the god-fearing man will prosper.'—ἵστηται : the tense denotes permanence ; 'is firmly seated.' Cp. v. 78 n. κεδυά : adverbial.

606-961. *Fourth ἐπεισόδιον*.—*Scene 1.* Admetos with the funeral procession comes out of the palace. They are met by Phérēs, Admetos' father, who arrives with offerings for Alkēstis' tomb. Admetos breaks out on him with fury, and tells him that he wants neither his sympathy nor his gifts. He goes on to abuse with great violence both his father and his mother for having refused to die for him. Considering their age it was not much to ask, and it would have been a graceful thing for them to do. Phérēs retorts that life is dear even to the old, and deals Admetos some home-thrusts anent his selfishness and cowardice in letting his young wife perish, instead of boldly facing death for himself. At last the old man departs, reminding Admetos (by way of a parting

shot) that he has still to reckon with Alkēstis' brother Akastos. Admetos curses him as he goes, and his mother also.

Neither speaker appears to much advantage in this painful wrangle in the presence of the dead, but Pheres certainly has the best of the argument. The procession moves on towards the grave.

Scene 2. A slave comes out of the palace complaining of Herakles' uproarious and unseemly behaviour in a house which the hero must at least know to be a house of mourning, though he does not know that it is its mistress who is no more. He is followed by Herakles, who rallies him on his dismal appearance and gloomy manners. After some conversation, the servant says plainly that Alkēstis is dead. Herakles is much shocked and vexed with himself, but declares that to make amends to his old friend he will go and rob Death of his prey. Admetos shall confess that his noble hospitality has not been wasted.

Scene 3. Herakles having departed on his errand, Admetos returns from the grave quite broken down, and giving vent to his anguish in uncontrollable lamentations. He feels he cannot even enter the house again, where the cruel contrast between the present and the past will make life unbearable. The Chorus comfort him as best they can, and at last he goes in. (For detailed sketch of the κομψός see note on v. 861.)

607. πάντ' ἔχοντα : 'that has received all due honour.'

610. προσέπτατ' : cp. v. 195 n.—δδόν : quasi-cognate acc.

611. καὶ μήν : see Appendix A.

617. καίπερ always takes participle.

620. ήτις : 'for she,' *quippe quae* ; the word, as frequently, introduces a reason.

621. Θηκε : cp. v. 594 n.

623. πάσαις κ.τ.λ. : 'and to all women's life lent a most fair fame' (lit. *made most glorious*) ; i.e. conferred distinction on her sex.

624. τλάσα : 'by enduring to do.'

625. ὁ ... σώσασα. 'O, thou who hast saved.'—τόνδε : Admetos.—ἡμᾶς : the whole house, to which he regards Admetos' life as more important than that of Alkēstis.

626. κάνει : καὶ ἐν.

628. λύειν. The full expression is λύειν τέλη, to *pay dues*. —ἢ γαμεῖν κ.τ.λ. : 'or else it is not worth while to marry'; i.e. unless one can have such a wife.

630. σήν παρουσίαν : i.e. σὲ παρόντα. Abstract for concrete, like εὐμενῆς παρουσία, v. 606.

632. As very commonly in Greek, the leading idea is not contained in the principal verb ταφήσεται, but in the subordinate clause ἐνδέης (οὐσα). The sense is, 'she will not need aught of thine at her burial.'

633. ἀλλάμην : *was (by way of) perishing*; 'was like to perish.'

636-641. The bracketed lines are inconsistent with v. 649 (where Admetos reproaches Phérēs for abandoning to death one who is *his own son*) and also with v. 655.

638. ἀφ' αἰμ. : cp. v. 509 n.

640. δει εἰ : this would in prose be *olos* or δοτις εἰ.

642. ἢ τάρα : ἢ τοι ἀρα. 'Surely, as it seems,' etc.

645-8. [Apparently interpolated : cp. τοῦ σοῦ πρὸ παιδός, v.

649. δονεῖαν seems to be borrowed from *vv. 532, 533*. καὶ ... τε is incorrectly used for τε ... καὶ, and the observation ἢν ἐγώ κ.τ.λ. is dragged in incoherently.]

648. καλόν : oblique predicate; *Synt. 18*. 'And yet this would have been a noble struggle for thee to engage in, to die for thine own son: and in anywise, brief was the rest of the time thou hadst to live.'

651-2. [These lines, which recall v. 295, interrupt the sequence of Admetos' argument.]

653. καὶ μήν. 'And mark you.'—παθεῖν : 'to experience.' The word is frequently used in this neutral sense. Aristotle calls the *properties* of numbers and geometrical figures πάθη.

655. παῖς δ' ἢν κ.τ.λ. 'And thou hadst me for thy son and successor.'

658. The order is ἐρεῖς γέ ὡς προσδωκάς με θανεῖν ἀτιμάζοντα σὸν γῆρας.

659. δοτις : 'seeing that I.' Cp. v. 620 n.

660. χάριν : ironical. He means their refusal to die.

662. οὐκέτι does not here mean *no longer*, but, as often, 'not now' (when it has come to this). 'Thou canst not now be too quick in getting children who,' etc. —φυτεύω, lit. = *to plant*.

666-8. [These lines are generally regarded as spurious; but, in my judgment, on insufficient grounds.]

666. τούπῃ σέ (τὸ ἐπὶ σέ) : 'so far as concerns thee.'

669. μάτην : 'idly,' not meaning it.

671. οὐδεὶς βούλεται : a violation of the rule of the final cretic: cp. *Ion* 1 and editor's note. The close connection between subject and verb softens the harshness here.

674. ὁ παῖ is apparently miscopied from the next line. ὁνᾶξ has been proposed.—μὴ παροξύνῃς : 'do not provoke': *Synt.* 193.

675. Δυδόν. Slaves were often Lydians and Phrygians.

680. οὐ ... ἀπει : 'thou shalt not after hurling them go off thus'; i.e. unanswered.

681. ἔγεινάμην, from γείνομαι. This tense is transitive; the pres. and imperf. are intransitive. Transl. 'I begat.'

682. δέφελω κ.τ.λ. : 'and I am not bound to die,' etc.

683. πατρῷον ... 'Ελληνικόν: oblique predicates; *Synt.* 18. 'This custom,—that a father die for his son,—is not one that I have received from my fathers, nor is it Hellenic.'

685. σαντῷ κ.τ.λ. 'For to thyself wast thou born, whether with good fortune or bad.' That is, his life or death is entirely his own business.

686. ἡ δ' ἡμῶν κ.τ.λ. : 'what it was right thou shouldst obtain from us.' The neut. acc. of a pronoun (δ) is used where a substantive would have been in the genitive.—ἡμῶν is gen. of origin.

689. τί: adverbial; *Synt.* 43.—τοῦ; τίνος;

690. τοῦδ' ἀνδρ. : ἐμοῦ, cp. v. 331 n.

692. χρόνον: supply εἶναι.

694. τὸ μὴ θανεῖν: i.e. ὥστε μὴ θανεῖν. The inf. is consecutive. In poetry the article is frequently inserted with an inf., where in prose it would be omitted, and *vice versa*. Cp. vv. 11, 419 nn.

696. *εἰτ'* : *εἰτα*. Note the accent as compared with *εἰτ'* for *εἰτε*.

697. *γυναικός*, gen. governed by the idea of *comparison* contained in *ἵστημένος* : 'outdone, thou coward, by a woman' (*weaker than ...*). The construction is common with words denoting *defeat*. Cp. *Synt.* 59.

698. The order is *σοῦ τοῦ καλοῦ νεανίου*.

699. The obj. of *ἔφημες* is the clause *ώστε μὴ θανεῖν*, which is equivalent to *δικῶς μὴ θανεῖν*.

700. *τὴν παρούσαν γυν.* : 'thy wife for the time being.'

702. *τοῖς μὴ θελ.* : 'any friends who are not willing' ; *Synt.* 195.

704. *φιλεῖν* : supply *τὴν ἑαυτῶν*. — *ἡμᾶς* : see *Synt.* 47.

706. In strict grammar the sentence would run *τὰ νῦν τε καὶ τὰ πρὸν κακὰ κ.τ.λ.*, both the present and the previous abuse has been spoken in excess ; but the attributive expression *τὰ νῦν* has been replaced by the simple adverb. *πλείω* is oblique predicate.

707. *κακορροθῶν* : for the participle see *Synt.* 112, 2.

708. *λέγε κ.τ.λ.* 'Say on, since I have spoken' (had my say).

711. *ταῦτὸν γάρ κ.τ.λ.* 'Why, is it the same thing for,' etc.

713. *καὶ μὴν κ.τ.λ.* 'On my honour, thou'rt like to outlive Zeus himself' (*γε*). The line is not a direct answer to the previous one. Cp. v. 345 n. For *καὶ μὴν* see Appendix A.

715. *γάρ*. That is, 'I said what I did (v. 713), for I saw thee enamoured of,' etc.

717. *σημεῖα* : acc. in opposition to the previous sentence ; *Synt.* 6. 2.

719. *φεῦ* : 'Bah !' The word frequently expresses impatience or indignation.

721. *τοῦτο* : supply *ἐστίν*.

723. *κούκλην ἀνδρό.* : 'and does not count as a man's.'

726. 'I do not care if I am ill spoken-of when in the grave.' *κακῶς ἀκούω* is used for the passive of *κακῶς λέγω*. Cp. v. 961.

727. φεῦ φεῦ. ‘Pooh, pooh !’ Cp. v. 719 n.

732. τᾶρ̄ : τοι ἀρ̄.

733. αἷμα : ‘for his sister’s blood.’ Both accusatives are direct objects of τιμωρήσεται : Akastos will ‘punish’ both the crime and the murderer.

735. παιδὸς ὄντος : gen. abs., the participle being concessive ; ‘childless although your son is still alive.’—δοκεῖτε : supply ξέτε, ‘even as ye deserve.’

736. τῷδε with ταῦτόν (*Synt. 66*) : ‘the same as I (enter).’

739. τούν : τὸ ἐν.

740. ὁς διν : introducing a ‘final’ clause: cp. *Synt. 152, obs.*

741. τὸλμης : gen. of cause, ‘O pitiable for thy courage !’

742. μέγα : adverbial, ‘by far.’

744. τι πλέον : *any advantage*, ‘any guerdon for the good.’

746. νύμφη : Persephone.

748. μολόντας οἴδα : ‘I know of many who have come.’

749. προσθηκ̄ : προέθηκα.

754. τὰ προστυχ̄. : ‘which he chanced to find.’

755. φέρομεν : *Synt. 133, 2.*

756. χείρεσσον : an epic form, often found in tragic lyrics, but not elsewhere than here in iambics in dialogue.

760. ἤν : ‘it was possible.’

761. ἤδε : from ἤδω.

762. οὐδέν : adverbial.

763. οἰδείκνυμεν. The obj. ἐαυτούς, *ourselves*, is omitted, and the verb is constructed with the participle τέγγοντες as though it were ἐφάνημεν (cp. *Synt. 112, 3*) : ‘we did not show that we were weeping.’

770. ἐφρύστο : supply ἡμᾶς.

771. ‘Tell me (ἀρ̄), do I hate,’ etc. See Appendix A.

773. οὐτος. ‘Ho, there !’ The word is often used as vocative, to call attention.—σεμν. and πεφρούτικός (*full of care*) are adverbial. This use of a participle is rare, but cp. μεμηχανημένως, *designedly*.

776. ἀνδρ̄ ἐταῖρον. When ἀνδρ̄ is used like this with another substantive, it should not be translated.

778. θυραίου πήματος : 'an outside trouble.'

779. δπως δν : 'in order that'; cp. v. 740 n.—καὶ emphasizes σοφώτερος.

780. οἵδας : a rare form, not to be used in prose. 'Dost know what is the way of mortal life?'

781. πόθεν γάρ : 'for how (lit. whence) couldst thou?'

782. κατθ. : i.e. τὸ κατθανεῖν. Cp. vv. 11, 419, 694 nn.

784. τὴν αὐτιον (ἡμέραν) : acc. of extent over time.

785. οἱ προβήσεται is an addition explanatory of ἀφανές : literally, *fortune's ways are obscure, viz., whether they will lead (go).*

787. πάρα : mark the accent.

789. τὰ δ' ἄλλα : 'and (reckon) all the rest to belong to fortune.'

790. πλειστον τὸ διεστην : a double superlative like 'the most Highest.'

792. τὰ ἄλλα : his dismalness.

794. οἴμαι μέν. 'Methinks I do' (speak truth).—τὴν δγαν λάπην : 'excessive grief.'

795. ὑπερβ. πύλας : i.e. entering the palace again.

796. ὀθούνεκα κ.τ.λ. : 'that the plash of the wine cup, as it falls in, will unmoor thee from thy present gloom and anxiety of heart.'

799. θυηρός is subj. and θυητά obj. of φρονεῖν.—καὶ emphasizes φρονεῖν.

801. δς γε κ.τ.λ. : 'to take me as judge'; i.e. in my judgment.

803. πράσσομεν κ.τ.λ. : 'we fare not in a way that calls for.'

806. πένθει : from πενθέω, note the accent.

807. τι ζῶσιν : 'why (dost thou say) live?'

810. 'Was I not to be treated kindly for aught a dead stranger mattered?' Note this use of οὐνεκα, and cp. δλλ' ἔξικαιτο τοῦδέ γ' οὐνεκ' ἐν τάχει, 'nay, for aught that matters, I hope he will come with speed.'

811. 'Indeed, indeed (ἢ μέντοι) the dead was truly (κάρτα) and too truly (λιαν) one of the house.'

813. **ἡμῖν** (emphatic) **μέλει** : 'is *our* care.'

814. **ἄρχει** : 'preludes.'—Take **οὐ** with **θυμαλεῖν**.

815. There is an ellipse. (Thou art right,) 'else (**γάρ**) I should not have,' etc.

816. 'But can it be that (**ἄλλ' ἦ**) I have been treated cruelly,' etc.—817. See additional notes, p. 88.

818. A line said by Herakles has probably been lost after v. 817. The bracketed lines in small print appear to have been invented to supply the deficiency.

821. **μὲν οὖν** : see Appendix A.

822. 'Then (**δῆτα**) after that (**ἴπατα**) did ye,' etc.

827. **ἴπεθε** : 'kept urging me,' *suadebat*. Note the tense.

829. **βίᾳ δὲ θυμοῦ**. 'And in spite of my desire.'

832. **σοῦ** is possessive gen. ; **τὸ μὴ φράσαι**, exclamatory acc. 'But to think of thy not telling me !'

834. **ποῦ καὶ** : 'where is he burying her ?' See Appendix A.

835. **ἐκ** : poetic use for **ἔξω**, *outside*.

839. **Ἐλεκτρό** : supply **θυγατήρ**.—**ἔγειναρο** : cp. v. 681 n.

842. **χάριν** : quasi-cognate acc., since **ὑπουργέω** is intransitive ; 'do kind service to.'

844. **φυλάξω** : 'will watch for.'

845. **προσφαγμ** : partitive gen. with **πίνοντα**. *Synt. 52*.

846. **κάνπερ κ.τ.λ.** 'And if after lying in wait for him, I rush from my ambush and seize him.'

849. **πλευρά** : acc. 'of part affected' (*Synt. 44*).—**πρίν**. Usually **δὲν** would be added : *Synt. 147-8*.

850. **δ' οὖν** : see Appendix A.

851. **αἷμ. πελανον** : 'his mess of blood,' the victims slain at Alkēstis' tomb.—**τῶν κάτω** : supply **δυτῶν**, 'who live below.'—**Κόρης** : cp. v. 358 n. **τῶν** is in apposition to **Κόρης** 'Ανακτός τ'.

857. **ἴκρυντε δ'** : supply **τὴν συμφοράν**.

858. The order is **τίς Θεσσ. [έστι] μᾶλλον φιλόξ. τοῦδε** ;

859. **κακόν** : 'ungrateful.'

861-934. A **κομμός** (see Introduction, p. xii.).—**Ad.** 'Oh, hateful return ! To be dead were better than this.'—**Ch.** 'Ay, thou mayst well lament.'—**Ad.** 'Would that I had

never wedded a wife ! 'Twas but to tempt Fortune.'—*Ch.*
 'True, but control thyself. Man is born to sorrow.'—*Ad.*
 'Oh, why did they not let me fling myself into the grave
 beside her ? Then Hades should have had two lives instead
 of one, as we crossed the lake of death together.'—*Cho.* 'A
 kinsman of mine lost his only son ; but he bore the blow with
 fortitude, though he was stricken in years, and the boy's
 death left him childless.'—*Ad.* 'Oh, how can I re-enter my
 home, when all is so changed, so changed ? Once I went in
 with marriage-torch and marriage-song, holding my sweet
 wife's hand ; and they shouted and called us happy. And now
 for gladness there is the sound of mourning, and for marriage-
 robes the garb of death, and my home is empty of my bride.'—*Cho.*
 'Twas a bolt from the blue, and thou art unused to
 trouble : but others have lost wives ere now.'—*Ad.* 'Friends,
 my wife's lot is better than mine. I have lost the best of
 wives and won disgrace, and I cannot bear to live.'

863. *μή* : supply *λέγω* ; note that *μή* and not *οὐ* is used to negative deliberative subjunctives.

864. *πῶς ἀν δλ.* : lit. *how could I perish ?* equivalent to a wish, 'Oh, that I might perish !' *Synt. 165.*

866. *Ἔραμαι* : 'am enamoured.'

869. *πόδα πε.* : 'going afoot.' *πόδα* is an adverbial acc., often added with intransitive verbs of motion. Generally it cannot be translated.

870. He calls Alkēstis a 'hostage' for himself, extending the ordinary meaning of the word.

872. *πρόβα* : because he shrinks from entering the house.—*κεῦθος οἰκων* : lit. *the hiding-place consisting of the house*. *οἰκων* is a 'defining gen.' like *θανάτου τελευτή*, 'the end of (i.e. which is) death.' Transl. 'Go and hide thee in the house.'

877. *λυπρόν* : supply *έστι*. *τὸ ... εἰσιδεῖν* is the subject.

879. The construction is *τὶ κακὸν [έστι] μεῖζον ἀνδρὶ [ἢ] ἀμαρτεῖν* ;

880. *μὴ ὄφελον* : *Synt. 166* end. In this construction the *μή* is transferred from the following inf. to *ὄφελον*.

883. *μία γάρ κ.τ.λ.* : 'for [in that case] there is but one life to grieve for, which is a moderate burden.' Cp. v. 712 *ψυχῆ μᾶς ξῆν*.

887. οὐ τλητὸν δρᾶν : 'it is intolerable to see.'—*τόν* : acc. absol.

888. θιδ παντὸς (χρόνου) : 'always.'

890. πέρας δέ κ.τ.λ. 'But thou puttest no *limit* (emphatic) to thy grief.' The Chorus speak a little impatiently.

891. βαρέα μὲν κ.τ.λ. 'Hard they are to bear, but still'—(they must be borne).

893. γυναῖκα. The sentence is continued from *ἀλεσας* in spite of Admetos' lamentations.—*συμφορά* κ.τ.λ. : 'and one misfortune appears and crushes one man, and one another.' Scan *πᾶξει* as a dissyllable.

895. λύπαι φίλων : 'grief for friends.'

897. ρύψαι : supply *έμαντρον*.

899. μέγα : adverbial ; 'far the best.'

900. δυός κ.τ.λ. : 'two most faithful souls.' Note the accent on *τάς*, which shows that it is not for *τῆς*.

902. σύν, adverbial : 'would have gained together.' Note that *ἔσχον* means *I got*, as opposed to *ἔλχον*, *I had*.

903. ἐμοί κ.τ.λ. 'I had a kinsman' (lit. *one akin*).

906. μονόπαιος : 'an only child.' Ordinarily the word would mean 'having only one child,' but cp. v. 428 n.

909. προπετής ἐπί : 'coming towards (the time of) grey hairs.'

910. βιότου πόρσω : 'advanced in life.'

911. σχῆμα δόμων : an untranslateable periphrasis for *δόμοι*.

912. μεταπίπτοντος : a metaphor from the fall of the dice. *μετά* in compounds often denotes *change*. Cp. v. 1157 n.

914. τὸ μέσον : 'the difference is great.' Lit. *that which is between* (*μέσον*) what is and what was.

915. Πηλιάσων : made of pine-wood grown on Mt. Pelion. In passages of simple pathos like that which follows, Euripides is at his best.

920. ὡς ... εἴμεν depends on the idea of *saying* contained in *δλβιξων* : 'saying that we were a man and wife (*σύζυγοις*) of high lineage, and on both sides sprung of noble parents' (lit. *from both [parents] noble*).

922. ἀντίπαλος: 'instead of'; lit. *matched (in wrestling, παλή) against.*'—Supply *ἀντίπαλος* with *στολμοῖς*.

925. λέκτρων κότας: a periphrasis for 'bed.'

926. 'At a time of (παρά) happy fortune, and when thou wast unacquainted with trouble, came this sorrow to thee.'

930. 'Thy wife is dead, she has left thy love; (but) what is there new in this? From many a man ere now death hath dissevered his wife.'—πολλοῖς is dat. of person interested.—παρέλυσεν is a metaphor from unharnessing animals.

935. Admetos masters his grief somewhat, and speaks more calmly.—γυναικός κ.τ.λ.: 'I count my wife's lot happier than mine, e'en though it doth not seem so.'—δμας belongs to *νομίω*, but, as often, is misplaced in the concessive clause: cp. v. 204 n.—καίπερ always takes a participle.

937. τῆς: 'her,' demonstrative.

938. εὐκλεής: oblique predicate; *Synt. 18.* 'And from many troubles hath she escaped with fair fame' (while he will have both trouble and disgrace).

939. χρήν: as often, used idiomatically for *χρή*. He refers to *present* time.—παρεῖς: 'having overpast my destiny.'

940. ἄρτι μανθάνω: 'now I see it.'

942. τίν' ἀν. The *ἀν* belongs to *τύχοιμ*, with which word it is repeated. Cp. vv. 72, 484 nn.—943. τρέφομαι: (for comfort).

944. Take ή ἔνδον ἔρημά together.

948. κλαῖη depends on εὗτ ἀν, v. 945.—οι δι: 'and these (pointing to the servants) mourn aloud the gentle (οὖα) mistress they have lost.' Lit. *mourn their mistress, [saying,] what a (mistress) they have lost.*

950. 'Thus (τοιάδε, lit. *such as I have said*) are things at home.' *τοιάδε* usually refers *forwards*, and *τοιοῦτος* *backwards*.

951. ἔλαστι (ἔλαύνω): 'will vex.'

952. ἔξαντε. λεύσσων: 'bear to see.' For the participle see *Synt. 112.*

954. ἔρει με τάδε: 'will say this of me.'—*Synt. 47.*—ἄν: *Synt. 112, obs.*

957. καὶ τότε : *καὶ εἴτε*. ‘And then can we think he is a man ?’
Lit. *does he seem ?*

959. πρός : ‘in addition to my troubles.’

961. κακώς κλύοντι κ.τ.λ. : ‘ill spoken-of and ill bestead.’
Cp. v. 724 n.

962-1005. *Fourth στάσιμον*.—‘In all my studies I have found naught that is stronger than necessity ; nor amid all the medicines that Orpheus and Apollo have taught men to use, is there any that avails against her power. She hears no prayers and accepts no sacrifice. Ah, dread one, press not more hard upon me in the future than in the past. For even Zeus cannot gainsay thee ; and the hard iron yields to thee, and thou bendest the stubborn will. Thee too, King, hath the goddess in her grasp. But be brave ; for tears will not bring back the dead. Even the immortals’ mortal children die. She was dear alive ; she shall not miss our love when dead. Her tomb must be held sacred, and men shall worship there, saying, “This was a woman that died for her lord, and now she is a blessed spirit. Hail, lady, and be gracious unto me !”’

962. ἐγώ κ.τ.λ. ‘I have sped my way through song and through the heavens, and though I have handled many studies, naught stronger than Necessity have I found, nor any remedy (against her),’ etc.—μούσας (*μούσης*) : *song* in particular, but including literature in general.—μεράρστος : *soaring*, in the study of natural philosophy and astronomy. The poet is speaking of himself and his own studies with his friend the philosopher Anaxagoras.—λόγων : *discourses, spoken or written*.—Ἄναγκας : cp. Hor. C. I. 35, 17 ff.

967. Θρήσκαις στυλίστων : certain tablets preserved on Mt. Haemus in Thrace, and containing medical ‘prescriptions,’ said to have been written by the mythical Orpheus [see *Class. Dict.*], who was regarded as a founder of the art of medicine.—τάς = ἀς : *Synt. 7.*

969. Ὁρφ. γῆρας : ‘the sweet singer Orpheus.’ Cp. βῆτη ‘Ηρακλεῖη (*Hom.*), *the mighty Herakles*.

970. οὐδέ δύσα : i.e. οὐδέ [ηρον φάρμακον ἐν τοῖς φαρμάκοις] δύσα φάρμακα Φοῖβος κ.τ.λ. Cp. v. 523 n. ‘Nor among all the remedies which Phoibos gave to the sons of Asklepios, preparing antidotes for toiling mortals.’—Ἄσκληπις : Asklepios was

regarded as a founder of the healing art, having obtained his knowledge from his father Apollo, the god of health and sickness.—ἀντιτεμάν, as well as ἔδωκε, governs φάρμακα. It properly denotes the *shredding* of herbs in preparation of a remedy *against* disease.

972. μόνας (μόνης) κ.τ.λ. : 'of that goddess alone is it not possible to approach altar or image,' since she has none.

976. μείζων : 'with greater force.'

978. καὶ γάρ : see Appendix A.—δ τι νεύσῃ : 'if he grants a thing, accomplishes it with thy concurrence' (σὺν σοι). Cp. v. 76 n. [For the difference between *οἱ τι νεύσῃ* and *δ τι ἀντείσῃ* see Appendix B in editor's edition of the *Ion*.]

980. The meaning is that the unwilling iron yields to the smith, *because it must*.

981. 'Nor hast thou regard (αἰδώς : cp. v. 601 n.) for the stubborn will.' ἀποτόμον : lit. *cut off sheer*, and so *abrupt, peremptory, unyielding*.

984. καὶ σ' : the accent on καὶ shows that σέ is emphatic (not σε); 'Thee too.' Elision of emphatic σέ or σα is rare. The Chorus are addressing Admetos.

986. κλαίων : modal, 'by weeping.'

989. σκότιοι : 'secret' (from σκότος, *darkness*). The 'secret children of the gods' are those born to them by mortal women.

991. έ. κλισάις : 'thou didst wed to thy bed.'

995. The order is μηδὲ τύμβος σᾶς ἀλόχου νομιζέσθω ὡς χῶμα νεκρῶν φθιμένων ('the dead who have perished').

998. θεοῖσι κ.τ.λ. : 'but let it be honoured like the gods (i.e. like the temples of the gods), an object of reverence to travellers.'

1000. δοχμίαν κέλευθον : 'the path that turns aside (from the road).' δοχμίος properly means *at an angle*. Alkēstis' tomb was by the side of the road (v. 885), and to approach it one turned off from the road into a small side-path.

1004. εὐ δοῖης : 'mayst thou grant me blessings!'

1006-1163. Ἑρακλεῖ.—Herakles returns, bringing with him a veiled woman, whom he says he has won as a prize in some games which he found being celebrated in a certain place.

He asks Admetos to keep her for him until he comes back again. For various reasons the latter for a long time refuses to do this, but in the end yields to the hero's persistence. When at last the king takes the woman's hand in his, promising to keep her, Herakles tears off the veil from her head, and Admetos sees that she is none other than Alkēstis brought back from the grave.

1006. **δέ** : 'here,' pointing.

1009. **μομφᾶς** κ.τ.λ. : 'and not to keep blame down in (**θυπό**) one's heart in silence.'

1011. **έξεράξεσθαι** : 'to be regarded' : lit. *passed in review*.

1014. **ώς** δή κ.τ.λ. : 'as being concerned (**σπουδὴν ἔχων**), as thou pretendedst (**δή**), for a trouble outside thy doors.'

1015. **έλευφάμην** : from **λείβω**.

1017. **παθών τάδε** : 'having been treated thus.'

1023. **πράξας** : participle used *conditionally* ; *Synt. 111 B.* 'If I fare as I hope I may not.' With **τόχοιμ** supply **πράξας** governing **δ**, which is used adverbially (*Synt. 43*) : lit. *as I pray I may not chance to fare*.

1026. **εὐρίσκω** : historic present.

1027. **πόνον** : in apposition to **ἀγῶνα**.

1028. **νικ. λαβών** : 'having received her as the prize of victory.'

1029. **τὰ μέν** κ.τ.λ. 'For to those that won in the races (**τὰ κοῦφα**, lit. *the light*—i. e. *fleet*—events) it was open (**ἡν**) to carry off horses.' **τὰ κοῦφα** and **τὰ μέλονα** below are adverbial accusatives defining the extent of the verbal action, like **μέγαλα σφάλλομαι**, *Synt. 43*.

1032. **γυνή** κ.τ.λ. : 'and a woman went with them' (the **βούφροβια**) ; i. e. as part of the prize.—**ἐντυχόντι** **δέ** κ.τ.λ. : 'and it would have been (**ἡν**, equivalent, as often, to **ἡν** **δω**) a shame to forgo this splendid prize, after falling in with it.'

1038. The editors reading either **ἀθλίου** or **ἀθλίους** take the adj. as being in this single instance of two terminations. This may of course be so ; but it seems to me preferable to take **ἀθλίου** (for which there is an overwhelming preponderance of authority) as masc. agreeing with **ἐμοῦ** suggested by **ἔμης**. Transl., 'my wife's lot, woe's me' ; or 'the lot of

my wife that has left me desolate.' Admetos has just declared his wife's fate preferable to his own (*vv. 935 ff.*), and would hardly now refer either to her or her lot as *ἀθλίος*.

1040. *τού* : *τινός*.—*πρός* governs *δώμαθ'*.

1041. *ἀλις δὲ κ.τ.λ.* : 'and it was enough for me to bemoan my trouble,' without distressing my friend.

1042. *εἰ πως ξοτιν* : 'if in any wise it is possible.'

1043. *μή*. *οὐ* could not here be used because the person referred to is indefinite : see *Synt. 195*.

1045. *μή* : 'lest.'

1047. *μή* with *προσθῆς*.

1049. *ποῦ καλ*. 'Where in the house *could* a young woman,' etc. See Appendix A.

1050. The subject of *πρέπει* is *ἡ γυνή* : lit. *as she strikes one, or is noticeable*. Trans. 'as one can see from her raiment,' etc. Cp. *v. 512 n.*

1051. *κατά* governs *στεγήν*.

1055. *τρέφω* : deliberative subjunctive.

1059. *πίτνειν* with *θέγχη* : 'charge me with casting myself on.'

1060. *καλ τῆς θανούστης* depends on *μέμψιν*.

1062. *ταῦτ'* : *τὰ αὐτά*.—*ἔχουσα ισθι* : 'know that thou hast'; *Synt. 120*.

1063. *προσῆιξαι*, a perf. mid. from *προσείκω* : 'thou art like in form.'

1065. *μή μ' θλῆς ἥρ*. Omit the *με* in translating : 'do not slay the slain.' Evidently a proverbial expression.

1067. *θολοῖ* ; 'she troubles.'

1069. *ώς* : 'for.'

1071. *δοτις εἰσι κ.τ.λ.* : 'whatever god shall assail us, we must bear his gift.'

1072. *εἰ γάρ* : introducing a wish' ; *Synt. 165*.

1075. *ποῦ τόδε* : 'of what use is this?'

1077. *μή νυν ὑπέρβαλλ'* : 'Then grieve not beyond measure.'

1080. *ἔρως τις* : 'a kind of passion' (for grieving).

1081. *γάρ*. 'Yes, for.'

1084. **δινδρα** **τόνδε** : **έμε.**

1085. **μαλάξε** : **supply σε.**

1086. **λέγοις** **δν.** ‘*Thou mayst say time, if by time thou meanest death*’ : lit. ‘*if to die is time.*’

1087. **γυνή** **κ.τ.λ.** ‘*A wife will soothe thee, and the love (born) of a new marriage.*’

1089. **λέχος** is nom.

1092. **διπουπερ** : *wherever.* The *-περ* gives emphasis.

1093. **μωρ.** **διφλισκάνεις** : ‘*thou incurrest (the reproach of) folly.*’

1094. **ώς** **καλῶν** : for *ἴσθι* (**ώς**) **καλῶν**, ‘*know that thou wilt never call.*’ The **ώς** would usually be omitted.

1095. **ἐπήγνεσα.** The time referred to by a Greek aorist is *undefined* (*ἀόριστος*). The tense almost always refers to past time, but in certain expressions, such as this, to present time. ‘*I praise thee.*’ Cp. *iv.* 227, 386 nn.

1096. **θάνοιμι** **κ.τ.λ.** ‘*May I die, if ever I betray her even though she be dead.*’

1098. **μή.** ‘*Nay,’ i.e. do not ask me. Supply *αἰτήσῃς.*—πρός* governs *θεῶν* : cp. *v.* 275 n.—*τοῦ σπέραντος* : ‘*thy father.*’

1099. **καὶ** **μήν.** ‘*Mark me.*’ See Appendix A.—**μὴ δράσας** : ‘*if thou do not.*’ *Synt. 135.*

1100. **δηχθήσομαι** : from **δάκνω.**

1101. **πιθοῦ** **κ.τ.λ.** ‘*Consent, for perchance the favour might fall out opportunely.*’

1104. **καλῶς** **ἔλεξας.** ‘*True.*’

1105. **εἰ** : ‘*whether.*’

1106. **μὴ** **μελλοντος** : **εἰ μὴ** **μελλεις.** *Synt. 135.*

1107. **εἰδώς** **κ.τ.λ.** ‘*It is because I know a certain thing that I too for my part (κάγώ) am thus eager.*’ **κάγώ** opposes Herakles’ persistence to Admetos’ unwillingness.

1109. **ἴσθ’** **ὅτε** : ‘*some day*’ : lit. *there is when*, a common formula.

1113. **μὲν** **οὖν** : see Appendix A.

1114. **πάρα** : **πάρεστι**, ‘*she may.*’ Note the accent.

1117. **τόλμα** : ‘*bring thyself.*’

1118. 'See, I do (*καὶ δῆ*) hold it forth, as if I were severing a Gorgon's head,' i.e. with head turned away, since to look the Gorgon in the face was fatal.

1125. θεοῦ : 'from heaven.'

1126. οὐκ ἔστιν. ' 'Tis not so.'—τῆνδε : 'here.' Cp. v. 24 n.

1128. Literally, *Thou madest me (τόνδε) thy guest not being a necromancer.* Transl. 'No necromancer didst thus make thy guest in me.'

1133. δύμα καὶ δέμας : 'face and form.' A frequent extension of the use of δύμα. Cp. v. 398 n.

1135. φθόνος : 'jealousy.' The gods were supposed to envy the excessive prosperity of mortals, and to punish them by the agency of Nemesis, the goddess of Retribution. Cp. the famous story of Polykrates of Samos.

1138. δῆ emphasizes σύ.

1140. συνάψας : modal, 'by joining battle.'

1141. ποῦ φῆς συμβαλεῖν : A short way of saying (*brachylogy*) 'Where didst thou engage in this conflict of which thou speakest ?'

1142. ἐκ λόχου : 'starting from an ambush.'

1145. πρὶν ἀν' κ.τ.λ. : 'until she undo her consecration to the gods below.' Cp. v. 75 f. Alkēstis having been devoted to the powers of the lower world must perform certain rites to release herself from that consecration.—θεοῖς is dat. of person interested.

1153. δόδον : quasi-cogn. acc. : 'on a journey back again.'

1154. τετραρχία. Thessaly was anciently divided into four divisions (called accordingly *τετραρχίαι*), viz. Thessaliotis, Pelasgiotis, Hestiaiotis, Phthiotis. Admetos was apparently ruler over one of these divisions, probably the largest: cp. v. 50 ff.

1155. ἐπί : 'for.'

1156. βωμούς κ.τ.λ. : 'and to make the altars reek with sacrifice of oxen offered in supplication'; lit. *with supplications connected with slaughtered oxen.*

1157. μεθηρμόσμεσθα κ.τ.λ. : 'I have changed my life to a happier than that which was mine before.'—*βλού* is direct c'.

of *μεθηριόσμεσθα*, and *βελτίω* is oblique predicate.—*μετά*, as frequently in composition (cp. v. 912 n.), denotes *change*.

1158. *εὐτ. ἀρνήσ.* : 'deny that I am happy.' *ἄντι* must be supplied. See *Synt.* 112.

1159. *πολλαὶ κ.τ.λ.* 'The dealings of the gods with men take many forms.'

1161. *καὶ τὰ δοκ.* 'And what was expected cometh not to pass.'—*ἐτελέσθη* : gnomic aorist; *Synt.* 97.

1162. *τῶν δ' ἀδοκήτων κ.τ.λ.* : 'while from the unexpected heaven finds a way. To this issue is this matter brought.' Lit. *this matter hath turned-out such*; i.e. has ended with such surprises as those just suggested.

ADDITIONAL NOTES.

118. *μόρος γὰρ κ.τ.λ.* : 'for a doom of sheer destruction cometh nigh.'—*ἀπότομος* means lit. *cut off, sheer*, like a cliff; and *μόρος ἀπότομος* is a doom where one must fall sheer, with nothing to save one.

546. The meaning 'far-removed,' given to *ἔξωπλος* (in accordance with the common interpretation) in the note on p. 69, is very doubtful. If the word is connected with root *οπ* (see), the meaning should be *out of sight*; which is not the same thing as *far-removed*, and is an unlikely epithet here. More probably there is no connexion with *οπ*, the adj. being formed directly from *ἔξω*, and meaning simply *outside*. Where these 'outside chambers' would be we can only conjecture. In a Homeric house they would be in the courtyard, under the *αίθουσα*; but *θύρας μεσαύλους* ('doors of the hall,' 549) implies a house of later date, when the *αύλη* was an interior hall, not a courtyard.

817. *δέοντι* is dat. of neut. participle of *δεῖ*, *it is necessary*, used as a subst., and *ἐν δέοντι* is an adverbial expression meaning *opportunely*.—*δέξασθαι* is an explanatory (consecutive) inf., and *δόμοις* is local: *for receiving (thee) in the house*. Transl. 'Inopportunely hast thou come, for reception to the house.'

983. *Θεά*: 'the goddess,' viz. Necessity.

APPENDIX.

A.

The student should study the following list with care. The words and expressions contained in it, which are all found in this play, are of constant recurrence, and their meaning and use should be known perfectly.

ἀλλ' οὖν. The οὖν marks a concession : 'but though that is so'; 'but all the same.' Cp. v. 363.

ἄρα. See on *vv.* 228, 341.

γε μήν. 'At least, surely.' Cp. v. 516.

γοῦν (γε οὖν), 'at least,' 'at any rate.' See on ἀλλ' οὖν. Cp. v. 694.

δ' οὖν, 'however': a weaker form of ἀλλ' οὖν. Cp. v. 850.

ἢ καλ, like ἄρα, introduces a question with great emphasis: 'Can it be that ...?' 'Dare I hope that ...?' 'Dost mean that ...?'

ἢ μήν. Two particles of emphasis, doubled for the sake of greater force. 'Surely, of a truth,' 'Surely, indeed.'

ἢ πον. 'Surely, I ween.' πον properly expresses *indefiniteness* (primarily *indefiniteness of place*): 'somehow,' 'in some way.'

ἢδη, like *iam*, most commonly=an emphatic 'now,' 'when this point was reached.' Both words occur less often in the sense of 'already.'—Similarly οὐκέτι often means 'not now': e.g. ταῦτα ἀκούσας οὐκέτι ἐξῆλθε, 'when he heard this, he did not now go forth' (as he had intended). Here the ordinary

meaning 'no longer' is unsuitable, since it implies the discontinuance of something that was previously being done, which the Greek sentence does not imply.

καὶ γάρ, 'for the fact is.' In poetry transl. 'for in truth,' 'for indeed.' Cp. *vv.* 370, 978.

καὶ μήν prefaces and draws attention sharply to a statement for which the hearer is supposed to be unprepared. These particles are never *of themselves* adversative. When they seem to be so, they are in reality accentuating strongly a *statement that is in itself adversative*. That is, they never = 'and yet': the proper Greek for this is **καὶ τοι**. Cp. *vv.* 369, 385, 653, 713, 1099.

The commonest use of the expression is to draw attention to a fresh arrival on the scene, when it may generally be translated by, 'See here.'

καὶ τοῦ; **καὶ τοῦ**; The explanation is the same as that of **καὶ πῶς**; and **πῶς καὶ**; given below. Cp. *vv.* 482, 834, 1049.

καὶ πῶς; expresses incredulity or surprise: cp. *vv.* 142, 1052. In **πῶς καὶ**;, on the other hand, the **καὶ**, emphasizing the words that follow, marks that *a fact is assumed*: cp. *Hec.* 515, **πῶς καὶ νιν ἔξεπράξατε**; 'How did you (actually) dispatch her?' Hecuba knows her daughter has been killed; she now asks *how* it was done.

καὶ τοι: 'and yet.' Cp. *vv.* 290, 648.

μὲν οὖν. If these words are to be taken together, their meaning is 'nay rather.' Cp. *v.* 821. Frequently however they must be taken separately, in which case **μέν** is the ordinary antithetic particle, and **οὖν** has its common meaning of 'now' or 'therefore.'

νῦν (without accent): an inferential particle, 'then,' 'therefore.'

οὐκονν; and **οὐκοῦν**. When the **οὐκ** is accented both parts of the word have their proper force, 'not, then?' Cp. *v.* 148.

When the *οὐν* is accented the force of the *οὐκ* is lost, so that *οὐκοῦν* simply = 'therefore.'

οὐπω : 'not yet.'

ἄσπερ : 'even as' (an emphatic *ως*). Note that the word *never* means 'as if.'

B.

The Conditional Sentence.

The following simple scheme should be known perfectly.

(A) PRESENT TIME.

(a) *εἰ ποιεῖ, ἀδικεῖ*. *If he is doing it, he is doing wrong.*

(β) *εἰ ἐποιεῖ, ἡδίκει δν*. *If he were (now) doing it, he would be doing wrong.*

(B) PAST TIME.

(a) *εἰ τότε ἐποιεῖ, ἡδίκει* (impfs.). *If he was then doing it, he was doing wrong.*

(β) *εἰ ἐποιεῖ, ἡδίκει δν* (impfs.). *If he had been doing it, he would have been doing wrong.*

(a) *εἰ ἐποίησεν, ἡδίκησεν* (aor.). *If he did it, he did wrong.*

(β) *εἰ ἐποίησεν, ἡδίκησεν δν* (aor.). *If he had done it, he would have done wrong.*

(C) FUTURE TIME.

(a) *εἰ ποιήσει* (or more commonly *έὰν ποιήσῃ*), *ἀδικήσει*. *If he shall do it (or does it), he will do wrong.*

(β) *εἰ ποιοῖ* (or *ποιήσει*), *ἀδικοῖ δν* (or *ἀδικήσειν δν*). *If he were to do it, he would do wrong.*

NOTE.—Observe an essential difference between the sentences marked (a) and those marked (β). In the latter, which always contain *δν* in the apodosis, the *supposition* is in each case *put less directly and forcibly* than in the corresponding sentence marked (a).

VOCABULARY.

NOTE.—The Plural of a Greek Substantive is often used for the Singular without difference of meaning ; and similarly the Middle Voice of a Verb has frequently the same sense as the Active.

N.B.—Compound verbs whose meaning is obvious to any one knowing the meaning of the component parts, are omitted from the vocabulary, if the parts are given.

ἄ, exclamation of surprise or anguish, <i>Ah!</i>	ἀδικέω, <i>do wrong</i> ; <i>wrong</i> . 'Αδικέως, adj., of <i>Admetos</i> .
ἀβίωτος, -ον, <i>unliveable</i> ; <i>unendurable</i> .	ἀδόκητος, -ον, <i>unexpected</i> . ἄδω, <i>sing.</i>
ἀγαθός, <i>noble</i> (by birth) ; <i>good</i> . ἀγαλμα, <i>a delight</i> .	ἀέλιος, Ionic form of ἄλιος with Doric ἄ. ἀλπτως, <i>unexpectedly</i> .
ἀγαμος, <i>unwed</i> .	ἀξομα, <i>fear</i> ; <i>shrink</i> . 'Αθῆναι, pl., <i>Athens</i> .
ἀγαν, <i>too much</i> , <i>too</i> .	ἀθλητής, <i>athlete</i> .
ἀγγέλλω, <i>announce</i> .	ἀθλιος, -α, -ον, <i>wretched</i> .
ἀγκαλή, <i>arm</i> (when bent).	ἀθρέω, <i>look</i> .
ἀγρα, <i>prey</i> .	αἰ, αἰαῖ, <i>a cry of woe</i> .
ἀγνίζω, <i>consecrate</i> .	αἴα, <i>earth</i> ; <i>land</i> .
ἀγω, <i>lead</i> ; <i>take</i> ; <i>bring</i> ; mid., <i>carry off</i> (as a prize).	αἴαγμα, <i>the cry 'Alas !'</i> ; <i>cry of woe</i> .
ἀγών, δ, <i>contest</i> ; <i>struggle</i> ; <i>race</i> .	Αἰγαῖος, adj., <i>Aegean</i> : the derivation is uncertain.
ἀγωνίζομαι, <i>contend</i> : ἀγωνίζεσθαι, <i>engage in a conflict</i> .	
ἀδακρυς, <i>without tears</i> .	
ἀδελφή, <i>sister</i> .	

ἀλέομαι, *be ashamed; revere.*

Αἰδης (in lyrics 'Αίδης, gen. 'Αΐδα), *Hades, god of death; death.*

αἰδοῦ-φρων, *reverent.*

αἰδώς, ἡ, *reverence; regard:* see v. 601 n.

αἰθήρ, ἔρος, ἡ, *air; climate.*

αἷμα, *blood.*

αἵματηρός, *bloody.*

αἵμόρραντος (ράινω), *blood- besprent.*

αἰνέω, *praise; agree to; acquiesce in; be content with; grant.*

αἴπος, τό, *a steep.*

αἴρεω, *take; capture; slay:* mid., *choose.*

αἰσθάνομαι, *perceive; learn.*

αἴσσω, *speed.*

αἰσχρός, *shameful:* adv., -ώς.

αἰτέω, *beg; ask.*

αἴτιος, a, or, *causing; responsible* (often translated as if subst., *cause*).

αἴων, *life.*

ἀκλαντος, *without weeping.*

ἀκμή, *prime.*

ἀκοίτις, *wife.*

ἀκος, τό, *remedy.*

ἀκραιφνής, *pure.*

ἀκτή, *shore.*

ἀκτίς, -ῖνος, ἡ, *ray.*

ἀλγέω, *feel pain.*

ἀλγος, τό, *grief.*

ἀλγύνω, *pain; grieve.*

ἀλιμενος, *harbourless.*

ἀλις, *enough; with moderation.*

ἀλίσκομαι, *be captured, grasped.*

Αλκμήνη, *Alkmene, mother of Heracles.*

ἀλλάσσω, *exchange; give in return.*

ἀλλως, *otherwise; besides.*

ἀλοχος, *wife.*

ἀλυπος, *not giving pain.*

ἀλυρος, -ον, *without the lyre.*

ἀμαρτάνω, *err; sin:* (with gen.) *lose; miss; lack.*

ἀμειβω, *exchange:* mid., *pass through.*

ἀμήχανος, -ον, *impossible.*

Αμμωνίς, *belonging to Ammon, a title under which Zeus was worshipped in Libya.*

ἀμός = ἐμός and ἡμέτερος.

ἀμουσος, -ον, *unmusical.*

ἀμπλακίσκω, *lose.*

ἀμφί, adv. and prep., *about; round; by; near.*

ἀμφι-βαίνω, *manile (surround).*

ἀμφιβάλλω, *throw round; put on.*

ἀμφίπολος (πολέω), *attendant.*

ἀμφότερος, *both; in pl., both of two parties.*

ἀνα, adv., *up! rouse thyself* (= ἀνάστηθι).

ἀναβάλλω, *put off; postpone.*

ἀνάγκαιος, adj., <i>connected by necessary ties, i.e. by blood; akin</i> : Lat. <i>necessarius</i> .	ἀντομαί, <i>implore.</i>
ἀναγκάζω, <i>compel.</i>	ἀνυδρος, <i>waterless; desert.</i>
ἀνάγκη, <i>necessity.</i>	ἄνω, adv., <i>up.</i>
ἀνάγω, <i>bring up.</i>	ἄνωχθι, pf. imper. (ἄνωγα), <i>bid.</i>
ἀναλδεια, <i>shamelessness.</i>	ἄξενος, <i>inhospitable.</i>
ἀναιδής, <i>shameless.</i>	ἄξιο-θρηνος, <i>worthy of lament.</i>
ἀναιδῶς, <i>shamelessly.</i>	ἄξιος, <i>worthy; deserving; meet for</i> : ἄξιόν ἔστι, <i>it is worth while.</i>
ἀναμιμνήσκω, <i>remind.</i>	ἄξιω, <i>claim; expect; deign.</i>
ἄναξ, <i>king; lord.</i>	ἄοιδός, <i>singer; minstrel.</i>
ἀναπετάννυμι, <i>fling open.</i>	ἀπάγω, <i>lead away.</i>
ἄναυδος, -ον, <i>speechless.</i>	ἀπαντλέω, <i>bale out bilge water from ship; lighten.</i>
ἀνδάνω, <i>please.</i>	ἄπας = πᾶς.
ἀνέλπιστος, <i>unhoped-for.</i>	ἄπαις, -δος, <i>childless.</i>
ἄνευ, <i>without.</i>	ἄπειρι, <i>go away.</i>
ἀνέχομαί, <i>bear; tolerate.</i>	ἄπειπον, 2 aor., <i>cry off from; decline; renounce.</i>
ἀνήλιος, <i>sunless.</i>	ἀπειρόκακος, <i>unacquainted with sorrow.</i>
ἀνήρ, ἀνδρός, <i>man.</i>	ἀπειρος, <i>unacquainted with.</i>
ἀνικα : see ἡνικα.	ἀπέρχομαί, <i>go away.</i>
ἀνίστημι, <i>set or raise up.</i>	ἀπεχθάνομαί, -εχθήσομαί, <i>be hated.</i>
ἀνόνητος (δυνησις), <i>in neut. pl. as adv., fruitlessly.</i>	ἀπιστέω, <i>mistrust (dat.).</i>
ἀνορθώω, <i>set upright; restore.</i>	ἀποβαίνω, <i>turn out; result.</i>
ἄντα, adv., <i>before; in front.</i>	ἀποιμάζω, <i>lament, bewail.</i>
ἀντέχω, <i>hold out; continue.</i>	ἄποινα, pl., <i>retribution, punishment.</i>
ἀντηχέω, <i>sound forth in answer or in turn.</i>	ἀπόλλυμι, <i>destroy; mid., perish.</i>
ἀντί, prep., <i>instead of; in return for.</i>	ἀποιμνήσκω, <i>remind: mid., remember.</i>
ἀντιάζω, <i>implore.</i>	ἀποπαύω, <i>stay; check.</i>
ἀντιδίδωμι, <i>give instead of.</i>	ἀποστάω, <i>tear away from.</i>
ἀντίπαλος, <i>opposed (in wrestling, πάλη).</i>	
ἀντίφημι, <i>deny; gainsay.</i>	

ἀποστερέω, deprive ; bereave.	ἀστένακτος, without moaning.
ἀποσυλάω, rob ; spoil.	ἀστός, citizen.
ἀποσχίζω, tear off.	ἀστυ, city.
ἀπότομος : see note p. 88.	ἀτεκνος, -ον, childless.
ἀπτομαι, touch ; fasten on.	ἀτη, ruin, destruction.
ἀπωθέω, thrust away.	ἀτέλειω, dishonour.
ἄρα, particle of emphasis, used in questions.	ἀτιμάξω, dishonour ; slight.
ἄρα, then (inferential).	ἀν, again.
ἀράομαι, curse (dat.).	ἀνγή, ray (of sun, etc.).
"Ἀργος, -ους, τό, Argos.	ἀνδάω, say.
ἀργυράνητος, bought with money.	ἀνθις, again ; afterwards ; hereafter.
ἄρδην (ἀρδην, αἱρω), adv., on high.	ἄντλη, hall, court.
"Ἀρης, -εος, Ares.	ἄνλός, flute.
ἀριστεύς, a noble.	ἀντριον, adv., to-morrow : ἡ αντριον ἡμέρα, the morrow.
ἀρκέω, be enough ; suffice.	ἀντίκα, straightway.
ἄρρημα, car ; chariot.	ἀντρον, adv., there ; on the spot.
ἀρνέομαι, deny.	ἀνχέω, boast ; be confident.
ἄρνυμαι, gain, win.	ἀνχήν, -έος, ἡ, neck.
ἄρσην, male.	ἀνχυμηρός, equalid.
ἄρταμέω, rend in pieces.	ἀφαιρέω, take away (with double acc., or acc. of thing, and gen. of person robbed).
ἄρτι, ἄρτιος, just now ; now.	ἀφανής, obscure.
ἄρτι-θανής, just dead.	ἀφίημι, let go ; dismiss ; let be.
ἄρχη, beginning.	ἀφικνέομαι, arrive.
ἄρχω, begin ; rule over (gen.).	ἀφνω, suddenly.
ἄσημος, without definite mark (σῆμα) ; obscure.	ἀφορίζω (δρος, limit, boundary), curtail, limit.
ἄσκέω, array, adorn.	ἄφρων, foolish.
'Ασκληπιάδης, patronymic, son of Asklēpios.	ἄφυκτος, -ον, from which there is no escape.
ἄσπαζομαι, greet, welcome.	
ἄσπονδος, without libation (σπονδή).	

Αχερόντιος, adj., of Acheron, River of Woe (*άχος*), one of the rivers of the lower world.

ἄχθομαι, be distressed.

ἄχθος, burden.

ἀψυχία, lack of spirit; cowardice.

ἄπορος, untimely; premature.

βαίνω, go.

βαλιός, dappled.

βάλλω, cast; fling.

βάρβιτος, ἡ or δ, lyre.

βάρος, τό, weight; burden.

βαρυ-δαίμων, ill-fated.

βαρύνω, weigh down, make heavy: mid., be grieved.

βαρύς, heavy; grievous.

βασιλεῖα, queen.

βαστάζω, support; carry; bear.

βία, force: πρός βίαν, by force.

βιάζομαι, force; compel.

βίος, life.

βιοτεύω, live.

βίοτος, life.

βιόω, -ώσομαι, live.

Βίστροις, *Bistones*, a Thracian tribe.

βιώσιμος, -ον, adj., to be lived.

βλέπω, see; be alive.

βλέφαρον, eyelid; eye.

βοάω, cry out.

Βοιβής, -ίδος, adj., of Boibē, a village in Pelasgiotis: cp. v.

1154 n.

βόσκημα, animal fed (*βόσκω*); flock.

βούλομαι, wish; desire: stronger than θέλω.

βού-θυτος, -ον, adj., of slaughtered oxen.

βουφορβέω (*βοῦς*, φέρβω), feed oxen; be neat-herd.

βουφόρβιον, fed-ox: ox.

βραχύς, short; brief.

βρέτας, τό, image.

βροτός, mortal.

βρόχος, noose.

βωμός, altar.

γαῖα, earth, land.

γαμέω, marry.

γάμος, marriage.

γεγώς = γεγονώς (*γίγνομαι*).

γέλως, -ωτος, δ, laughter.

γενναῖος, noble.

γεραιός, aged.

γέρας, honour.

γέρων, old man.

γεύομαι, taste.

γῆ, earth.

γηραιός, aged.

γῆρας, τό, γήραος, -ως, old age.

γηράσκω, grow old.

γηρο-βοσκέω, tend or nurse old age.

γηρο-τρόφος, -ον, adj., nursing old age.

γῆρυς, ἡ, voice.

γίγνομαι, <i>be born ; happen ; become ; turn out to be ; prove (to be).</i>	δεῖπνον, <i>feast ; meal.</i>
γιγνώσκω, <i>know.</i>	δεῖλας, <i>wretched.</i>
γλυκύς, <i>sweet.</i>	δεινός, <i>terrible ; cruel.</i>
γλώσσα, <i>tongue.</i>	δέρκομαι, <i>pf. δέδορκα (with pres. sense), see.</i>
γνάθος, ἡ, <i>jaw.</i>	δέμνιον, <i>bed.</i>
γνησίως, <i>genuinely ; truly.</i>	δέμας, <i>body ; form.</i>
γνωρίζω, <i>come to know.</i>	δέξιος, <i>right : δεξιά (χειρ), right hand.</i>
γονεύς, <i>parent. γόνος, son.</i>	δέρη, <i>neck.</i>
γόνυ, γόνατος and γοννατος, <i>knee.</i>	δεσμός, <i>fetter.</i>
γόδος, <i>moaning ; lamentation.</i>	δεσπόζω, <i>master (with gen.).</i>
Γοργώ, Γοργοῦς and Γοργόνος, <i>etc., the Gorgon, Medusa.</i>	δεσποινα, <i>mistress ; lady.</i>
γραῦς, <i>old woman.</i>	δεσπότης, <i>master.</i>
γυῆς, -ου, δ, <i>plough-land.</i>	δεσποτις, <i>mistress.</i>
γυναικοπληθής, <i>filled with women.</i>	δεῦρο, <i>hither.</i>
γυνή, -αικός, <i>woman ; wife</i>	δεύω, <i>bedew.</i>
δαίμονιος, <i>belonging to fortune (δαίμων).</i>	δέχομαι, <i>receive ; accept.</i>
δαίμων, <i>spirit ; Fortune.</i>	δή, <i>particle of emphasis, often incapable of translation ; sometimes inferential, then.</i>
δάκρυ, <i>tear.</i>	δῆλος, <i>plain.</i>
δακρυρροέω, <i>shed tears.</i>	Δημήτηρ, <i>Demeter.</i>
δακρύω, <i>weep.</i>	δημότης, <i>one of the townsfolk.</i>
δαμάζω, 2 aor. pass. ἐδμήθην, <i>master ; subdue ; (of death) strike down.</i>	δῆτα, <i>then ; if so.</i>
δάμαρ, <i>wife.</i>	δηχθήσομαι, <i>fut. pass. of δάκρω, sting.</i>
δάπεδον, <i>a plain.</i>	διαβαλνω, <i>go across.</i>
δα-φοινός, -ον, <i>blood-red ; tawny.</i>	διάγω, <i>pass ; lead.</i>
δεῖ, neut. part. δέον, <i>it is necessary : (if possible, transl. by must.)</i>	διάδοχος, <i>successor.</i>
	διακναίω, <i>wear away (by scraping).</i>
	διακωλύω, <i>prevent.</i>
	διαλλάσσω, <i>exchange.</i>

διαμάχομαι, contend eagerly.	δυσδαίμων, ill-fated.
διαπρέπω, surpass.	δυσκλεής, adj., with an evil fame.
διαρπάζω, plunder.	δυσπάλαιστος, hard to wrestle with.
διαφθείρω, ruin.	δύστηνος, miserable; poor.
διδακτός, -ον, verbal adj., to be taught.	δυστυχέω, be unfortunate.
διεξέρχομαι, go through (to the end).	δυστυχής, unfortunate.
δίκαιος, just.	δύσφορος, -ον, hard to bear.
δίκη, justice; penalty.	δυσχείμερος, wintry; bleak.
δίκαωπος, -ον, with two oars.	δώμα, house.
δίνη, eddy; whirling.	δῶρον, gift.
Διόβολος, flung by Zeus.	
Διομήδης, Diomedes, a brave warrior who fought with the Greeks before Troy.	έάω (augment ει-), allow.
Δίος, a, ον, adj., of Zeus.	έγγελάω, laugh at; mock at (dat.).
διπλοῦς, ἡ, -οῦν, twofold.	έγγυς, near.
δισσός, twofold.	έγκλήω, shut up.
δίψιος, thirsty.	έγχος, sword.
δοκέω, think; seem: δοκεῖ, it seems good.	έδρα, abode; home; ambush.
δόλιος, adj., cunning.	έδος, form; beauty.
δολώ, deceive.	έλεν, exclam., well.
δόμος, δ, house; cabinet.	έθε, particle introducing a wish.
δόσις, gift.	έικαζω, make like; counterfeit.
δούλιος, adj., of a slave.	έργω, restrain; keep off.
δουπέω, resound.	έστακούω, hear.
δόχμιος, sloping.	έσποδος, entrance.
δραμεῖν, 2 aor., run.	έστοράω, look upon.
δράω, do.	έσπειπτω, dash into.
δρόμαιος, racing.	έστω, within.
δύναμαι, be able.	έτα, then; after that.
δύναμις, power.	έτε ... έτε, whether ... or, the Latin <i>sive</i> ... <i>sive</i> .
	έκδίκως, unfairly.

ἐκεῖ, <i>there.</i>	ἐναισήμως, <i>becomingly.</i>
ἐκεῖθεν, <i>thence.</i>	ἐναντιόματι, <i>oppose ; gainsay.</i>
ἐκεῖσε, <i>thither.</i>	ἐνδέής, <i>lacking.</i>
ἐκλύω, <i>release.</i>	ἐνδείκνυμι, <i>shew, prove.</i>
ἐκπέφυκα, <i>intrans. pf. of ἐκφύω, be born of.</i>	ἐνδίκως, <i>justly.</i>
ἐκπίπλημι, <i>fulfil ; complete.</i>	ἐνδύω, <i>put on.</i>
ἐκπίπτω, <i>spring from.</i>	ἐνερθεν, <i>from below.</i>
ἐκπληρόω, <i>complete ; fulfil.</i>	ἐνεροι (infers), <i>those below ; the world below.</i>
ἐκπλήσσω, <i>amaze.</i>	ἐνθάδε, <i>here.</i>
ἐκπράσσω, <i>do ; bring about.</i>	ἐννέπω, <i>bid.</i>
ἐκποδών, <i>out of the way ; aside.</i>	ἐνοικέω, <i>dwell in.</i>
ἐκστέφω, <i>deck with garlands.</i>	ἐνταῦθα, <i>there ; then.</i>
ἐκτείνω, <i>fut. pass. -ταθήσομαι, outstretch ; lay out.</i>	ἐντυγχάνω, <i>fall in with (dat.).</i>
ἐκφεύγω, <i>escape.</i>	ἐξάγω, <i>lead out or on.</i>
ἐκφορά, <i>(carrying out to) burial.</i>	ἐξαρέω, <i>take out of ; take or wrest away.</i>
ἐκων, ἔκοντα, <i>adj., willing.</i>	ἐξαρφω, <i>lift up.</i>
Ἐλάτη, <i>pine ; boat (of pine).</i>	ἐξαμαρτάνω, <i>offend grievously.</i>
Ἐλαύνω, <i>assail ; vex.</i>	ἐξανέχομαι, = ἀνέχομαι.
Ἐλεγχος, <i>test.</i>	ἐξαρτάω: <i>mid., hang or cling to.</i>
Ἐλέγχω, <i>question ; test ; prove ; reproach.</i>	ἐξειμι, <i>go out or forth ; come out.</i>
Ἐλκώ, <i>wound.</i>	ἐξεπίσταμαι, <i>know well.</i>
Ἐλπίς, <i>-ίδος, hope.</i>	ἐξεστι, <i>impers., it is possible.</i>
Ἐλεύθερος, <i>free ; liberal : adv. -ῶς.</i>	ἐξετάζω, <i>review.</i>
Ἐμβαίνω, <i>step upon.</i>	ἐξω, <i>out from.</i>
Ἐμβάλλω, <i>cast upon ; fling against ; put in.</i>	ἐξωθεν, <i>outside ; abroad.</i>
Ἐμπατας, <i>nevertheless.</i>	ἐξώπιος, <i>adj., outside.</i>
Ἐμπνέω, <i>breathe.</i>	ἐουκε, <i>pf. from εἰκω, used impers., it seems.</i>
Ἐμπορος, <i>traveller.</i>	ἐπαινέω, <i>praise.</i>
Ἐμολον, 2 aor., <i>came.</i>	ἐπαίρω, <i>raise ; rouse.</i>
Ἐμψυχος, <i>alive.</i>	ἐπάνωθε, <i>from above ; above.</i>

ἔπειτα, adv., <i>then; after that</i> ;	τοθλάς, <i>good</i> .
after: ὁ ἐπ. χρόνος, <i>the after time</i> .	ἕως, conj. = ἔως, <i>until</i> .
ἔπειμι, <i>come after; come on; approach</i> .	ἴστιά, <i>hearth</i> .
ἔπειγω, <i>hasten</i> (trans.): mid., <i>hasten</i> (intrans.).	ἴστιάω, <i>entertain</i> .
ἐπ-εσ-φέω, <i>introduce</i> .	ἴσχάρα, <i>hearth</i> .
ἐπί (dat.), <i>over; on occasion of; for</i> .	ἴταῖρος, <i>comrade</i> .
ἔπιγαμέω, <i>marry in addition</i> .	ἴτησιος (ἔτος), adj., <i>for a year</i> .
ἔπιθυμέω, <i>long</i> .	ἴτητύμως, <i>truly</i> .
ἔπικαλέω, <i>call upon</i> .	ἴτι, <i>any longer; any more; still; yet</i> .
ἔπισκηπτω, <i>enjoin; bid</i> .	ἴτοιμάζω, <i>make ready</i> .
ἔπισταμαι, <i>know (well); understand</i> .	ἴτοιμος, <i>ready</i> .
ἔπιστρέφομαι, <i>turn back</i> .	ἴθυνής, <i>high-born; noble</i> .
ἔπομαι, <i>follow</i> .	ἴνδαιμονέω, <i>be happy</i> .
ἔπος, τό, <i>word</i> .	ἴνδαιμων, <i>happy</i> .
ἔπτάτονος, -ον, <i>with seven tones or strings</i> .	ἴνειδής (εἰδος), <i>fair</i> .
ἔραμαι, = ἔράω.	ἴνεργετέω, <i>treat kindly</i> .
ἔράω, <i>love</i> (gen.).	ἴνεργέτης, fem. of <i>ἴνεργέτης</i> , <i>benefactress</i> .
ἔργον, <i>work; deed; need</i> (cp. Lat. <i>opus</i>): ἔργῳ, <i>in deed</i> .	ἴνζωρος, -ον, <i>pure; unmixed</i> .
ἔρημία, <i>desolation</i> .	ἴνκλεής, <i>with fair fame; glorious</i> : adv. has same meaning.
ἔρημος, <i>deserted; desolate</i> .	ἴλιόρας, -ον, adj., <i>of the sweet lyre</i> .
Ἐρμῆς, <i>Hermes</i> . Besides other offices, it was his duty to escort souls to Hades.	ἴνμαρής, <i>easy</i> .
ἔρρω, <i>go to destruction</i> .	ἴνμενής, <i>well-disposed; loyal; kindly; friendly</i> .
ἔρως, ἔρωτος, <i>love</i> .	ἴνη, <i>bed</i> .
ἔσβήσας, aor. part. transitive of ἔσβαλνω.	ἴννονς, <i>well-disposed; friendly</i> .
ἴσθης, -ῆτος, ἡ, <i>raiment</i> .	ἴνπατρίδης, <i>of noble family</i> .
	ἴνπρεπής, <i>fair to see</i> .
	ἴνπρέπως, <i>becomingly</i> .
	ἴν-προσ-ήγορος, <i>easy to talk to (ἀγορεύω); affable; gracious</i> .

εὐσεβέα, be pious.
 εὐτε, when : εὐτ' ἀν, whenever.
 εὐτυχής, fortunate.
 εὐφραίνω, gladden : mid., be glad.
 εὐφρων, gladsome.
 εὐχομα, pray.
 εὐέπομαι, follow after.
 εὐέρπω, come over (upon).
 εὐεστώς (έφιστημ), presiding over ; set over.
 εὐευρίσκω, find out.
 εὐέτημι, mid., command.
 εὐφοράω, look upon.
 εὐθαίρω, hate.
 εὐθρό-ξενος, inhospitable.
 εὐθρός, hostile, inimical.
 εὐιδνα, viper.
 έχω, have ; hold ; restrain ; be able : often used intrans. = εἰμι: έχω χάριν, feel gratitude ; give thanks.
 έως, until.

ζάω, live.
 ζα-χρυσος, all-golden : ζα- is an intensive prefix.
 ζενγνυμι, yoke ; harness ; unite.
 Ζεύς, Ζηνός and Διός, etc., Zeus.
 ζηλόω, envy.
 ζητέω, seek.

τι, particle of emphasis, verily ; in sooth.

ήβάσκω, ήβάω, grow to manhood ; to be in one's prime : of a thing, to be at its height : ὁ ήβων, the young.
 ήβη, youth ; bloom ; prime.
 ήδη, already ; ere now ; now ; at once.
 ήδομαι, take delight.
 ήδύς, sweet.
 ήγέομαι, lead (dat.).
 ήκω, be (have) come ; come back.
 Ήλεκτρύων, Elektryon, son of Perseus, and father of Alkmēnē.
 ήλιος, sun.
 ήμαι, sit.
 ήμαρ, -ατος, day.
 ήμέρα, day.
 ήμπλακον, aor., lose (gen.).
 ήνίκα (Dor. ἀνίκα), when.
 ήπιος, gentle.
 Ήρακλέης (contr. -ής), έσυ, -εῖ, -έα, -ῆ, voc. -εες, -εις, Herakles.
 ήσταομαι, defeat ; worst.
 ήστον, adv., less.
 ήσυχία, quiet, silence.

θαλαμος, bed-chamber ; bower.
 θάπτω, fut. pas. ταφήσομαι, bury.
 θαρσέω, be of good cheer.
 θάρσος, confidence ; courage.
 θαρσύνω, encourage.
 θαυμάζω, marvel ; wonder.
 θελω, be willing ; wish ; purpose.

Θέμις, <i>right</i> : θέμις ἔστι, it is lawful.	τέσθι, τέστω, from οἴδα.
Θεο-σεβής, <i>god-fearing</i> .	τέστημι, set up.
Θερμαίνω, <i>heat</i> .	τέσσας, perhaps.
Θέσσαλος, <i>Thessalian</i> .	Ιωλκός, ἡ, <i>Iolkos</i> , a town of Thessaly, in Magnesia, on the Pelasgic Gulf.
Θήρ, <i>wild beast</i> .	
Θῆτς, θῆσσα, <i>menial</i> .	καθίστημι, set ; establish.
Θητεύω, <i>do menial service</i> .	καυνός, <i>new</i> .
Θιγγάνω, 2 aor. έθιγον, <i>touch</i> .	καίπερ, <i>although</i> .
Θινητός, -ον, <i>mortal</i> .	καίτοι, <i>and yet</i> .
Θινάω, <i>feast</i> ; <i>entertain</i> : mid., <i>feast (oneself)</i> .	κακορροβέω, <i>assail with abuse</i> .
Θολδώ, <i>disturb</i> .	κακός, <i>cowardly</i> ; <i>ungrateful</i> : κακόν, <i>τύ, trouble</i> : κακό, <i>abuse</i> .
Θρήκη, <i>Thrace</i> .	καλέω, <i>call</i> .
Θρήκιος, <i>Thracian</i> .	καλλι-ναος, -ον, <i>fair-flowing</i> .
Θρήξ, δ, Θρήσσα, ἡ, <i>Thracian</i> .	καλός, <i>noble</i> ; <i>fine</i> : adv., <i>fitly</i> .
Θρέξ, τριχός, ἡ, <i>hair</i> .	κάρα, κρατός, <i>head</i> .
Θρόνος, <i>seat</i> ; <i>chair</i> .	καρα-τομέω, <i>cut a head off</i> .
Θυγατήρ, -τρός, <i>daughter</i> .	καρδία, <i>heart</i> .
Θυμός, <i>spirit</i> ; <i>desire</i> .	κάρτα, <i>exceedingly</i> ; <i>very</i> .
Θύρα, <i>door</i> .	καρτερέω, <i>endure</i> (acc.).
Θυραῖος, adj., <i>beyond (one's) doors</i> .	κατά (gen.), <i>below</i> : (acc.), <i>in</i> : καθ' ἡμέραν, <i>from day to day</i> .
Θυσία, <i>sacrifice</i> .	καταγράφω, <i>write down</i> .
Ιδρύω, <i>set</i> .	κατάγω, <i>lead down</i> .
Ιερεύς, <i>priest</i> .	κατακτάς, 2 aor. part of κατα- κτεινω.
Ιερός, <i>sacred</i> .	καταπαύω, <i>abolish</i> .
Ἔτι, <i>still</i> .	κατάρχομαι : see v. 74 n.
Ἔλη, <i>troop</i> .	καταφθίνω, <i>perish</i> .
Ἔνα, <i>where</i> .	κάτειμι, <i>go down</i> .
Ἔππελος, adj., <i>of or with a horse or horses</i> : see v. 66 n.	κατείργω, <i>stay</i> ; <i>delay</i> (trans.).
Ἔπποδ-στασις, <i>stable</i> .	κατέρρωγα, pf. of -ρήγνυμ, <i>burst forth</i> .

κατέρχομαι, *go down.*
 κατεύχομαι, *pray.*
 κατέχω, *occupy ; fill.*
 κάτω, *prep. and adv., below.*
 κάτωθεν, *from below ; below.*
 κεδνός, *good ; sound : κεδνά,*
 adv., well.
 κέδρινος, *adj., of cedar.*
 κέδρος, *cedar ; cedar coffer.*
 κείμαι, *lie.*
 κείνος, -η, -ον, *he ; her ; it.*
 κελευθός, ἡ, *path.*
 κενός, *empty.*
 κεραΐζω, *ravage.*
 κεραύνιος, *adj., of a thunderbolt.*
 κέρδος, *gain ; prize.*
 κέρτομος (κέαρ, τέμω), *mocking.*
 κεῦθος, *το, hiding-place.*
 κηδεστής, *kinsfolk by marriage :*
 Lat. affinis.
 κῆδος, *relative.*
 κηλέω, *charm.*
 κήρυξ, -κος, *herald.*
 κιγγάνω, { *come to ; find :* 2
 κιχάνω, { *aor. ἔκιχον.*
 κιστινος, *of ivy wood.*
 κλάδος, *branch.*
 κλαίω, *weep.*
 κλέω, *celebrate (in song).*
 κληθών (καλέω), ἡ, *appellation ;*
 name ; reput.
 κλίνω, *lay down.*
 κλισία, *bed.*
 κλίτης, -νος, *slope ; hill-side.*

κλοπαῖος, *stolen.*
 κλύω, *hear (with acc. or gen.).*
 κλάψ, *thief.*
 κνέφαιός, *dark.*
 κνισάω, *fill with steam or smoke*
 (κνῦσα) of burnt offerings.
 κοῖλος, *hollowed.*
 κοινός, *common : ἐν κοινῷ, adv.,*
 in common.
 κοινοῦσθαι, *take part in.*
 κοίρανος, *lord ; master.*
 κοίτη, *bed.*
 κομίζω, *conduct ; convey ; bring.*
 κομπάζω, *boast.*
 κόντος, ὁ, *(punting-)pole.*
 κόρευμα, *girlhood.*
 κορεύομαι (κόρη), *rear as a*
 maiden.
 κόρη, *maid ; daughter.*
 κόρος, ὁ, *satiety ; enough.*
 κόρος, *youth ; boy.*
 κόσμος, *adornment ; ornaments*
 (raiment, jewels, flowers,
 etc.).
 κούρα, *Ionic (with Doric -ā) for*
 κόρη.
 κουρά, *cutting of the hair : κουρά*
 ξυρήκης, close-shaven tonsure.
 κοῦφος, *light.*
 κραίνω, *accomplish.*
 [κράς], κράτος, κράτι, κράτα, ἡ
 and τό, poetic form of κάρα,
 head.
 κρατερός, κρείσσων, κράτιστος,
 strong.

κρατέω, <i>have power ; rule ; rule over ; master</i> (gen. or acc.).	λανθάνω, <i>pf. λέληθα, escape notice.</i>
κρατύνω, <i>hold sway.</i>	
κρίνω, <i>judge.</i>	
κρύπτω, <i>hide.</i>	
κτάομαι, <i>acquire ; win.</i>	λάσκω, <i>2 aor. ἔλακον, make a sound ; sing.</i>
κτεινω, <i>2 aor. part. κτός, slay.</i>	λέγω, <i>say ; bid ; count.</i>
κτύπος, <i>noise ; sound.</i>	λείβω, <i>pour libation.</i>
κυαν-αυγής, <i>dark - gleaming ; darkling.</i>	λείπω, <i>leave : mid. (with gen.), be bereft of.</i>
κυδίων, <i>comp. of κυδρός, nobler ; better.</i>	λέκτρον, <i>bed.</i>
Κύκνος, <i>Kyknos, a son of Ares slain by Herakles in single combat.</i>	λευκός, <i>white.</i>
κυκλάς, -άδος, <i>adj., coming round ; circling.</i>	λεύσσω, <i>see.</i>
κύκλος, <i>circle ; orb.</i>	λέχος, <i>τό, bed ; bride.</i>
Κύκλωψ, <i>a Cyclops ; pl. Cyclopēs.</i>	λήθομαι, <i>λαθήσομαι, forget.</i>
κυνέω, <i>kiss.</i>	λῆμα, <i>temper ; spirit.</i>
κυρέω, <i>see κύρω.</i>	ληστής, <i>brigand.</i>
κύριος, <i>adj., appointed.</i>	λλαν, <i>too much.</i>
κύρω, κύρεω, <i>happen ; meet with (with gen.).</i>	Λίβυς, -νος, <i>Libyan.</i>
κύων, κυνός, <i>dog.</i>	λίμνη, <i>lake.</i>
Κωκύτος, <i>Kokytos, River of Wailing (in Hades).</i>	λιπαρός, <i>shining (properly glistening with oil).</i>
κωλύω, <i>hinder.</i>	λιστομαι, <i>pray ; implore.</i>
κωμάζω, <i>revel.</i>	λογίζομαι, <i>reckon.</i>
κωμήτης, <i>villager.</i>	λόγος, <i>word ; argument : λόγω, in word.</i>
κώμος, <i>revel ; revelry ; troop of revellers.</i>	λοιπός, <i>left remaining ; rest of : τὸ λοιπόν, henceforth.</i>
κώπη, <i>oar.</i>	λοισθιος, <i>last.</i>
λαυφηρός, <i>swif.</i>	λούνω, <i>wash.</i>

Δυκδαν, *Lykaon*: nothing is known of the Lykaon mentioned in v. 502 as a son of Ares.

λύπτω, *pain*; *distress*; *grieve*: mid., *sorrow*.

λύπη, *grief*.

λυπτός, *grievous*; *distressful*.

λύρα, *lyre*.

λύσις, *release*.

λυτήριος, adj., *releasing*; *liberator*.

λύω, *loose*; *destroy*; *put an end to*; *pay*.

μαῖα, *mother*.

μάκαρ, -*αιρα*, *blessed*.

μακρός, *long*: *μακρῷ*, *by far*.

μάλλα, *exceedingly*: comp. **μᾶλλον**, *more*: superl. **μάλιστα**, *most*; *chiefly*; *extremely*.

μαλλάσσω, *soften*.

μανθάνω, *learn*; *understand*.

μαραίνω, *waste away*.

μαρπτώ, *clutch*.

μαστός, *breast*.

μάτην, *idly*.

μάχη, *fight*.

μέγα, adv., *greatly*; *far*.

μεθ-αρμόζω, *re-arrange*.

μεθίημι, *loose*; *leave hold of*; *let go*.

μεθίστημι, *remove*; *change*: intrans. *tenses* and mid., *leave*; *depart from* (gen.).

μεθ-ορμίζω, *unmoor*.

μέθυ, *wine*.

μείων, -*ον*, *less*.

μελαθρον, *hall*; pl. *palace*.

μελάμπεπλος, -*ον*, adj., of *black robes*; *black-robed*.

μελαγχαίτης, *black - haired* (*χαίτη*).

μέλει, impers., *it is a care to* (dat.): *μέλει μοι*, *I care*.

μελλω, *delay*; *linger*; *be about* (to do).

μέλος, *τό*, *melody*.

μέλπω, *sing of*.

μέμφομαι, *blame*.

μέμψις, *blame*.

μέν, a particle emphasizing the first of two contrasted words or clauses, the second being introduced by *δέ*, *on the one hand*. *μέν* is usually best represented by a voice-stress; the common translation, *indeed*, is almost always clumsy and unsuitable.

μέντοι, *however*.

μένω, *remain*.

μέρος, *portion*; *lot*.

μέσαυλος: v. 549 n.

μετά, *with* (gen.); *after* (acc.).

μετακύμιος, adj., *amid waves*.

μεταπίπτω, *fall differently* (of dice); *change*.

μετάρσιος, adj., *uplifted*; *soaring*.

μετέχω, *share* (gen.).

μέτριος, *moderate*.

μέτρον, *measure* ; *proportion*.

μηδέ, *nor*.

μηλοθύτης, *slayer of sheep* ; *sacrificing priest*.

μηλο-νόμας, -ου, *shepherd*.

μήν, *μηνός*, δ, *month*.

μήν, particle of emphasis, *indeed* ; *surely* ; *assuredly*.

μητριά, *stepmother*.

μηχανή, *device* ; *resource for*.

μίασμα, τό, *pollution*.

μιμνήσκω, *remind* : 1 aor. έμνησα, *mention* : mid. and pass., *remember* ; *mention*.

μηνηστεύω, *woo*.

μογέω, *labour*.

Μοῖρα, a *Fate* : μοῖρα, *lot* ; *doom*.

μολεν, aor., *come*.

Μολοσσοί, a tribe in Epirus.

μολπή, *music* ; *minstrelsy* ; *song*.

μομφή, *blame*.

μονάμπτυξ : see 428 n.

μονόπαις : v. 906 n.

μόνος, *alone* ; *only* : μόνον, adv., *only*.

μονόστολος, *going* (*στέλλομαι*) *alone* ; *alone*.

μονόω, *leave alone* ; *bereave*.

μόρος, *doom*, *death*.

μόρσιμος, *fated* : τὸ μ., *destiny*.

μορφή, *form*.

μοῦσα, *music*.

μουσοπόλος (*πολέω*), *one busied about song* ; *minstrel*.

μόχθος, *trouble*.

μῦθος, *story*.

μυκτήρ, *nostril*.

μυρός, *countless* ; *boundless* : [Note the accent. The word when meaning *ten-thousand* is accented μύριοι.]

μυρσίνη, *myrtle*.

μῶν, emphatic interrogative particle, Lat. *num*.

μωρά, *folly*.

μῶρος, *foolish*.

ναῖος, *dwell in*.

νάπη, *wood* ; *covert*.

ναυκληρία (*κλῆρος*, *lot*), *captaincy* ; *voyage* ; *ship*.

νεανίας, δ, *young man* : as masc. adj., *youthful* ; *violent*.

νεφρός, *fawn*.

νεκρός, *dead person* ; *corpse*.

νεκροπομπός, -ον, *escorting the dead*.

νέκυς, δ, *corpse* ; *dead*.

νέδαιος, (*λεώς* ?) *young*.

νέομαι, pres. in fut. sense, *go or come*.

νέος, *young* ; *youthful* ; *new*.

νεοσσός, *little one* (used of children and the young of birds and animals).

νέρθε, νέρθεν, *from below* ; *below*.

νέρτερος, *compar. adj.*, *lower* ; *below* ; *of the lower world*.

νεύω, *nod* ; *ordain*.

νεφέλη, *cloud*.

νικάω, *conquer* ; *win*.

νικητήριον, *prize of victory.*

νιν, acc., *him, her, them.*

νομίζω, *consider; think; regard:*
pass. *impers., it is customary.*

νόμος, *custom; law.*

νοστέω, *be sick; suffer.*

νόσος, ḥ, *malady; sickness;*
suffering.

νοστέω, *return.*

νόστιμος, -ov, *returning.*

νοσφίζω (νόσφι, *apart*), Att.
fut. *νοσφιῶ, rob.*

νοτερός, *wet.*

νυμφεύω, *wed; attend a*
bride.

νυμφίδιος, *bridal.*

νυμφίος, *bridegroom.*

νύξ, -ktos, *night.*

ξένος, Ionic form of ξένος.

ξένια, pl., *hospitality.*

ξενίζω, *entertain.*

ξενο-δοκέω (δέχομαι), *receive*
guests.

ξένος, *stranger; friend.*

ξενώ, *entertain.*

ξενών, ḥ, *guest-chamber.*

ξεστός, *polished; of polished*
stone.

ξίφος, *sword.*

ξύλλογος, *assembly.*

ξύνειμι, *be with; live with.*

ξυναλγέω, *grieve with; sym-*
pathize.

ξυνάοπος, *wife.*

ξυν-έστιος (έστια), *guest.*

ξυνεστώς, *syncopated form of*
συνεστηκώς: τὸ ξυνεστός,
anxiety.

ξυνοικέω, *dwell with.*

ξυρήκης (ξυρόν), *shaven with a*
razor.

όδός, ḥ, *way; journey.*

όδυνή, *pain; anguish.*

όθεν, *whence.*

όθνειος, -ov, *adj., stranger.*

όθοιώκα, *that.*

Οθρυς, -υος, *Mount Othrys in*
Thessaly.

οῖ, *whither.*

οἰγνυμ, *open.*

οἶδα, *know (perf. with pres.*
sense).

οἰκετεύω, *dwell in.*

οἰκέτης, *servant.*

οἶκος, *house.*

οἰκτέρω, *pity.*

οἰκτρός, *pitiful; pitiable.*

οἴμαι, = οἴομαι.

οἴμοι, *alas!*

οἶμος, *road.*

οἶνος, *wine.*

οἶομαι, *think; I dare say; I*
ween.

οἴλος τε, *able: neut., pos-*
sible.

οἶος, *exclam., what a ... !*

οἰστέος, *verbal adj., that must*
be borne.

οἴχομαι, <i>be gone.</i>	ὅρος, ὁ, <i>boundary.</i>
δικνέω, <i>shrink.</i>	δρφανεύω, <i>make orphan ; guard an orphan.</i>
δλβίζω, <i>call happy.</i>	δρφανίζω, <i>make an orphan.</i>
δλβιος, <i>prosperous ; flourishing ; happy.</i>	δρφανός, -ον, <i>adj., orphan ; desolate.</i>
δλλυμι, <i>destroy ; lose ; perf. δλωλα and mid., perish.</i>	Ὀρφαος, <i>adj., of Orpheus.</i>
δμήλιξ, <i>one of same age ; companion.</i>	δσιος, <i>holy, pious.</i>
δμηρος, <i>hostage.</i>	δσος, <i>how great (pl. how great ; how many) ; as great as ; as many as.</i>
δμιλα, <i>company.</i>	δσσε, (dual), <i>eyes.</i>
δμμα, τό, <i>eye.</i>	δταν, <i>whenever ; when : see περ.</i>
δμολως, <i>equally, all the same.</i>	δτρύνω, <i>urge.</i>
δμον, <i>together.</i>	ούδας, <i>floor.</i>
δμως, <i>nevertheless.</i>	ούδε, <i>nor ; not even.</i>
δνειδίζω, <i>reproach.</i>	ούδέν, <i>adv., in no wise.</i>
δνειδος, το, <i>reproach.</i>	ούκέτι, <i>no longer ; not now.</i>
δνερος, ὁ, δνερον, τό, pl. δνείρατα, -των, -σι, <i>dream.</i>	ούκουν, <i>then, ... not.</i>
δνησις, <i>profit ; enjoyment.</i>	ούν, <i>then ; therefore.</i>
δνίνημι, <i>profit ; mid., with gen., have enjoyment from.</i>	ούνεκα, <i>prep. with gen., because of : conj., because.</i>
δνома, <i>name.</i>	ούποτε, <i>never.</i>
δπαδός, <i>attendant.</i>	ούπτω, <i>not yet.</i>
δπλίζω, <i>arm.</i>	ούράνιος, <i>in heaven ; in the air.</i>
δποι, <i>whither.</i>	ούτις, <i>no-one.</i>
δργαλνω, <i>be angry.</i>	δφελω, <i>owe ; ought.</i>
δργη, <i>anger.</i>	δφθαλμότευκτος, -ον, <i>welling from the eyes.</i>
δρειος, <i>adj., of the mountains.</i>	δφλισκάνω, <i>incur.</i>
δρθός, <i>straight ; right ; true : adv. -ως, rightly ; truly.</i>	δφρύς, <i>eyebrow.</i>
δρθω, <i>lift up.</i>	δχληρός, <i>troublesome.</i>
δρμάω, <i>set in motion ; mid. and pass., start.</i>	δχημα, <i>chariot : see v. 66 n.</i>
	δψις, <i>sight.</i>

παιάν : cp. *v.* 424 n.
παῖς, *son*.
πάλαι, *long ago* ; *all along*.
παλαιός, *old*.
πάλη, *wrestling*.
πάλιν, *again* ; *once more*.
πάν-δημος, *public*.
πάννυχος, -ov, *adj.*, *lasting all night*.
πανούργος, -ov, *rascally*.
παντοῖος, *of every kind*.
πάντως, *in any case*.
πανύστατον, *adv.*, *for the very last time*.
παρά (*gen.*), *from*.
πάρα, = **πάρεστι**, *it is permitted*.
παραδίδωμι, *deliver*.
παραινέω, *advise*.
παραλύω, *release*.
παράτονος, *outstretched* ; *less*.
παραντίκα, *immediately*.
παρεδρέω, *sit by* ; *be enthroned at side of*.
πάρειμι, *be present* : **πάρεστι**, *impers.*, *it is possible*.
παρέρχομαι, *pass beyond*.
παρέστηκα (*and other intrans. tenses of παρίστημι*), *be present*.
παρθένειος, *adj.*, *of a maiden*.
παρίημι, *relax* ; *permit* ; *pass by* ; *neglect* ; *let pass*.
πάρουθε(v), *prep.* (*with gen.*) *and adv.*, *before*.
παροξύνω, *exasperate*.
πάρος, *adv.* and *prep.*, *before*.
παρουσία, *presence*.
πᾶς : διὰ **παντός**, *always*.
πασᾶν, *Doric for πασῶν*.
πάσχω, *suffer* ; *experience*.
πατρῷος, *adj.*, *of a father or fathers*.
παίω, *stop*, *trans.* and *intrans.* : *mid.*, *cease*, *cease from* (*gen.*).
πεδίον, *plain*.
πεζεύω, *go afoot*.
πείθω, *persuade* : *pf.* **πέποιθα**, *be confident* ; *trust* (*dat.*) : *mid.*, *yield* ; *obey* ; *hearken to* (*dat.*).
πελάζω, *Epic 1 aor. inf.* **πελάσσαι**, *bring near*.
πελανός, *clot or mess of blood*.
πέλας, *near*.
πελτη, *shield* ; *targe* (*a small light shield of leather, without a rim, esp. used by Thracians*).
πέμπω, *send* ; *escort* ; *bring*.
πενθέω, *mourn*, *mourn for*.
πένθιμος, -ov, *adj.*, *of mourning* *mournful*.
πένθος, τό, *mourning*.
πέπλος, *robe*.
πεπρωμένος, *fated* : *see below*.
πέπρωται (*perf. pass. impers.*), *it is fated*.
περ, *particle of emphasis*.
πέραν, *prep.*, *beyond*.

πέρας, *το*, *limit*.

περιβάλλω, *fling round*.

περιπτύσσω, *fold* or *clasp round*.

περινέστομαι, *revolve*; *return*.

περιστέλλω, *wrap up*.

πεύκη, *pine*.

πεφροντικός, *perf. part. neut.* of φροντίζω, *used adverbially, thoughtful*.

πηγαῖος, *adj.*, *of a spring*.

πηγή, *fountain*.

πηδάλιον, *steering paddle*; *rudder*.

Πηλιάς, -άδος, *of Pelion*.

Πήλιον, *τό*, *Mt. Pelion in Thessaly*.

πῆμα, *τό*, *trouble*.

πημονή, *bane*; *ill hap*.

πιέζω, *crush*.

πικρός, *bitter*.

πίνω, *drink*.

πιστός, *faithful*.

πίτνω, *collateral form of πίκτω*.

πίτυλος, *plash*.

πλάθω, *poet. for πελάξω, approach*.

πλάνος, *δ*, *wandering*.

πλείω, *contr. of πλείονα (πολύς)*.

πλείων, *πλέον*, *more*.

πλευρόν, *side*; *flank*.

πλέως, -α, -ων, *pl. πλέψω, -α, πλέᾶ*, *adj., full*.

πλήθος, *abundance*.

πλήκτρον (*πλήσσω*), *a thing to strike with*; *weapon*.

πλημμυρίς, *ἡ*, *flood*.

πλήν, *except*.

πλήρης, *full*; *abundant*.

πλησίον, *prep. and adv., near*.

πλήσσω, *smite*.

πλουσίως, *richly*; *with pomp*.

Πλούτων, *Pluto*.

πνέω, *breathe*.

πόθεν; *whence?*

πόθος, *longing*; *affection*.

ποι; *whither?*

ποικιλόθριξ, *with dappled coat (hair)*.

ποιμνίτης, -ον, *adj.*, *of shepherds*.

ποιος; *of what kind?*

πολέμιος, *enemy*; *foe*.

πολέω, *move about*; *go to and fro*: *Lat., versari*.

πολλά, *adv.*, *often*; *much*.

πόλιος, *gray*.

πολύ, *adv.*, *much*; *far*.

πολυήχτης, *noisy*.

πολύξενος, *hospitable*.

πολύμηλος, -ον, *with many sheep*.

πολύ-πλεθρος, -ον, *adj.*, *of many an acre*.

πολύπονος, *toiling*.

πόνος, *labour*; *toil*; *task*.

πόντιος, *adj.*, *of the sea*.

πορεύω, *convey*: *mid.*, *go (a journey); pass*.

πορθμεύς, *ferryman*.

πορίω, *provide.*
 πόρος, *way; means; remedy.*
 • πορσύνω, *to further; perform.*
 πορσω, πρόσω, *adv., onward; advanced.*
 πόσις, *husband.*
 ποτάμιος, *adj., of a river.*
 ποτέ, *ever.*
 πότερον, πότερα, *neut. of πότερος used as adv. in first of two alternative questions (like Lat. *utrum*), whether...or; the second alternative is sometimes suppressed.*
 ποτήρ, -pos, ὁ, *cup.*
 πότμος, *fate; fortune.*
 πότνια, *lady; queen.*
 πούς, ποδός, ὁ, *foot.*
 πρᾶγμα, τό, *affair; matter: pl. affairs; fortunes.*
 πράστω, *do; make; perform; fare.*
 πρέπω, *appear; be noticeable; resemble (dat.): πρέπει, imperson., it is becoming.*
 πρεσβεύω, *honour.*
 πρεσβύς, *old man.*
 πρίν: τὸ πρίν, *adv., formerly.*
 προάστιον, *suburb.*
 προβαίνω, *go forward.*
 προδίδωμι, *give up; betray.*
 προθνήσκω, *die for.*
 προθυμία, *eagerness.*
 πρόθυρον, *porch; vestibule.*
 πρόκειμαι, *lie before.*
 προκλαίω, *weep beforehand.*

προκόπτω, *cut down in front, like pioneers making a road through a forest; advance; gain.*
 προλείπω, *leave.*
 προμηθία, *consideration.*
 πρό-νοια, *forethought.*
 προνωπής (πρό, ὥψ), *with face bowed forwards; drooping; headlong.*
 προπετής, *falling forward; inclined to.*
 προπέτομαι, 1 aor. -έπτάμην, *swept upon.*
 πρός (gen.), *at the hands of; by: (in adjurations), by; in the name of: (dat.), at; near; by; in addition to.*
 προσβάλλω, *lay or cast upon.*
 προσδέχομαι, *expect; look for.*
 προσδοκάω, *expect.*
 προσείπον, 2 aor., *bid farewell.*
 προσερρήθην, *aor. pass., be bidden farewell.*
 προσέρχομαι, *approach.*
 προσεύχομαι, *pray.*
 πρόσθε(ν), *adv. and prep. with gen., before.*
 πρόσκειμαι, *be added to.*
 πρόσοδος, *approach.*
 προσοράω, *behold.*
 προσπίπτω, προσπίτνω, *fall upon; fall down (kneel) before.*
 προσπολέω, *be a servant.*
 πρόσπολος, *attendant.*
 προστίθημι, *add.*

προσ-τροπή, <i>supplication.</i>	σταύλος, -ίδος, ἡ, <i>tablet.</i>
πρό-σφαγμα, <i>sacrifice.</i>	σαφά, <i>adv.</i> , <i>clearly</i> ; <i>well.</i>
προσφέγγομαι, <i>speak to</i> ; <i>address.</i>	σέβας, τό, <i>object of worship.</i>
πρόσφορος, <i>proper</i> ; <i>right.</i>	σέβω, <i>revere.</i>
προσφώνημα, <i>speech addressed to some one</i> ; <i>voice.</i>	σέθεν, a poetic form of <i>σοῦ</i> .
πρόστω: <i>see πόρτω.</i>	σελήνη, <i>moon.</i>
προσωφελέν, <i>assist.</i>	σημεῖον, <i>sign</i> ; <i>token.</i>
πρόσωπον, <i>face.</i>	σεμνός, <i>solemn.</i>
προτείνω, <i>stretch out.</i>	σενομαί, aor. pass. ἐσσύθην, <i>rush.</i>
προτίθημι, <i>lay out</i> (corpse).	Σθένελος, <i>Sthenelos</i> , father of Eurystheus.
προτιμάω, <i>hold in honour</i> ; <i>regard</i> ; <i>respect.</i>	σθένω, <i>have strength.</i>
πρόσφρων, <i>gracious.</i>	σιγάω, <i>be silent</i> ; <i>hold one's peace.</i>
πρώτα, <i>adv.</i> , <i>first.</i>	σιδηρός, <i>iron</i> ; <i>knife</i> ; <i>sword.</i>
πτερωτός, <i>winged.</i>	σῖτος, <i>food.</i>
πτύρθος, <i>branch.</i>	σιωπάω, <i>be silent.</i>
πυγμή, <i>boxing.</i>	σκάφος, τό, <i>boat.</i>
Πύθιος, adj. of <i>Pýthō</i> , the ancient name of Apollo's oracle at Delphi.	σκληρός, <i>hard.</i>
πυκάζω, <i>cover</i> ; <i>deck.</i>	σκοτεινός, -ον, <i>dark.</i>
πύλη, <i>gate.</i>	σκότιος, <i>dark</i> ; <i>secret.</i>
πῦρ, τό, <i>fire.</i>	σκυθρ-ωπός, -ον, <i>dismal</i> ; <i>downcast.</i>
πυρά, ἡ, <i>pyre.</i>	σκύφος, δ, <i>goblet.</i>
πύργος, <i>tower.</i>	σμικρόν, <i>adv.</i> , <i>a little.</i>
πώλος, <i>steed.</i>	σπάνιος, <i>rare.</i>
πῶς; <i>how?</i>	σπείρω, <i>sow</i> ; δ <i>σπείρων σέ, thy father.</i>
ῥεέθρον, <i>stream.</i>	σπέρχω, <i>hurry</i> (trans.); <i>mid.</i> , <i>hurry</i> (intrans.).
ῥέω, <i>do.</i>	σπλαγχνα, <i>vitals</i> ; <i>heart.</i>
ῥίπτω, <i>fling</i> ; <i>hurl.</i>	σπουδή, <i>libation.</i>
ῥύομαι, <i>rescue</i> , <i>save.</i>	σπουδή, <i>eagerness</i> ; <i>concern for</i> (with gen.).

σοφία, <i>wisdom</i> .	συμπότής, <i>feaster</i> (one who <i>drinks with</i>).
σοφός, <i>wise</i> ; <i>cunning</i> (of artists).	συμφέρω, <i>bear with</i> .
σοφῶς, <i>cleverly</i> .	συμφορά, <i>misfortune</i> .
στατήσω, <i>place</i> , <i>station</i> .	συνάπτω, <i>join</i> .
στεγή, <i>roof</i> ; <i>dwelling</i> ; <i>house</i> .	συνδυάς, -άδος, <i>adj.</i> , <i>paired</i> ; <i>wedded</i> .
στέγος, τό, = στεγή.	συνηθής, <i>customary</i> .
στείχω, <i>go</i> .	συνοικέω, <i>dwell with</i> .
στέλλω, <i>send</i> .	συνοφρόνομαι, <i>frown</i> .
στενάζω, <i>lament</i> .	συντλάω, <i>endure with</i> .
στεναγμός, ὁ, <i>groaning</i> ; <i>moaning</i> .	συρίζω, <i>play on pipe</i> (σύριγξ); <i>pipe</i> .
στένω, <i>mourn</i> ; <i>make moan</i> .	σφαγή, <i>slaughter by cutting the throat</i> .
στερέω, 2 aor. part. pass., στερεῖς, <i>deprive</i> ; <i>bereave</i> .	σφάγιον, <i>victim offered in sacrifice</i> .
στέρνον, <i>breast</i> .	σφάλλω, ἔσφηλα, <i>deceive</i> .
στέφανος, <i>garland</i> .	σφε, acc., <i>him</i> ; <i>her</i> ; <i>them</i> .
στέφω, <i>crown</i> ; <i>garland</i> .	σφυρόν, τό, <i>ankle</i> ; <i>pastern</i> .
στολμός, <i>raiment</i> ; <i>vesture</i> .	σχέτλιος, <i>enduring</i> ; <i>resolute</i> ; <i>miserable</i> ; <i>cruel</i> .
στόμα, <i>mouth</i> .	σχῆμα, <i>appearance</i> ; <i>form</i> .
στρωφάομαι, <i>move about</i> .	σώζω, <i>preserve</i> ; <i>save</i> ; <i>keep</i> .
στυγέω, <i>hate</i> .	σῶμα, τό, <i>body</i> .
στυγ-νός, <i>hateful</i> ; <i>sullen</i> .	σώφρων, <i>modest</i> ; <i>pure</i> .
συγγενής, <i>akin</i> .	
συγγνωστός, <i>pardonable</i> .	
συγκάμνω, <i>sympathize</i> .	
σύγκασις, <i>sister</i> .	
συγκλίνω, <i>lay by side of</i> ; <i>unite</i> .	
συζεύγνυμι, <i>unite</i> .	
σύζυγος, <i>consort</i> ; <i>wife</i> .	τάλας, <i>miserable</i> .
σύζυγξ, = σύζυγος.	τάσσω, <i>appoint</i> .
συμβάλλω ἀγώνα, <i>engage in a conflict</i> .	τάφος, <i>grave</i> ; <i>burial</i> .
σύμμετρος (μέτρον, <i>measure</i>), <i>fitting</i> ; <i>opportune</i> .	τάφρος, <i>trench</i> .
συμ-ποιμαίνομαι, <i>herd with</i> .	τάχ' ἄν, <i>perhaps</i> .
	ταχύνω, <i>hasten</i> (trans.), <i>speed</i> .
	τέγγω, <i>wet</i> ; <i>bedew</i> .

τέθριππος, *with four horses* : v. 428 n.

τέρω, *wear (away) ; vex.*

τεκμαρόμαι, *conjecture ; conclude (i.e. come to a conclusion).*

τέκνον, *child.*

τέκτων, *craftsman ; artist ; maker.*

τελευτάω, *bring to accomplishment ; perform.*

τελέω, *bring to an end ; fulfil.*

τέμνω, *cut.*

τέραμνα, pl., *halls.*

τερπνός, *pleasant.*

τέρμα, *end ; goal.*

τέρπω, *delight : mid. , take delight.*

τέρψις, *delight.*

τέτρωρος, *with four (horses).*

τεχνή, *art ; craft.*

τῆδε (δέδω), *adv. , this way ; thus ; here.*

τηλικόσδε, *of such an age.*

τί, *why ?*

τίθημι, *arrange ; order : often used as a factitive verb, to make ; e.g. τιθέναι ἀπαιδα, to make childless.*

τίκτω, *bear ; be father or mother of : ὁ τεκών, father : ἡ τεκοῦσα, mother.*

τιμάω, *honour.*

τιμή, *honour ; prerogative.*

τίμιος, *precious.*

τιμωρέω, *take vengeance on (acc.).*

Τίρυνθος, *adj. , of Tiryns, a very ancient city in Argolis.*

τλάω, *endure ; have the heart to : 2 aor. ἐτλην : imper. τλῆθι.*

τλήμων, *unhappy.*

τλητός, *endurable.*

τοι, *particle of emphasis, truly ; assuredly ; surely.*

τοιγάρ, *wherefore.*

τοῖος, *poetic for τοιοῦτος.*

τοιόσδε, *such as this.*

τόκος(σός), *birth of (thy) children.*

τολμάω, *dare ; be brave ; have the heart to ; bring oneself to.*

τομαῖος, *cut, severed.*

τοξήρης, *adj. , with a bow.*

τόξον, *bow ; in pl. bow and arrows.*

τόπος, *place.*

τοσόσδε, *so great.*

τοσοῦτος, *so great.*

τράπεζα, *table ; food.*

τρέπω, *turn (transitive).*

τρέφω, *breed ; rear ; keep.*

τρέχω, *run.*

τρέω, *fut. , τρέσω, tremble.*

τρόπος, *way, manner.*

τυγχάνω, *happen ; (with gen.) meet with ; find ; obtain ; win ; gain.*

τύμβος, *tomb.*

τύραννίς, *royal estate ; sovereignty.*

τύραννος, *lord.*

τύραννος, *-ov, adj. , royal.*

τύχη, *fortune*; *hap*.

ὑβρίζω, *be insolent*; *insult*.

ὕδωρ, -ατος, τό, *water*.

ἀλακτέω, *howl*.

νυμέναος, *marriage-song*.

ὕμνος, *hymn*; *song*.

ἀπακούω, *hear*; *answer*.

ὑπέρ (gen.), *above*; *for*.

ἀπεραλγέω, *grieve for*.

ἀπερβάλλω, *pass beyond* or *within*; *surpass*.

ἀπερθνήσκω, *die for*.

ὑπό (gen.), *by means of*: (acc.), *down to*.

ἀποβάλλω, *put to secretly*.

ἀπορράπτω (ράπτω, *stitch*), *sub-join*.

ἀποστρέφω, *return*.

ἀπουργέω, *do service to* (dat.).

ἄστατος, *superl. of ὅστερος, last*.

ἀφέημι, *in mid.*, *undertake*.

ἀφίστημι (in. mid. and intrans. tenses of act.), *undertake*.

ἀψί-κομος, -ον, *with towering foliage* (κόμη).

φαίνομαι, *mid. and pass.*, *appear*.

φάος, *n.*, *light*.

φάρμακον, *drug*; *remedy*.

φάσκω, *say*.

φάσμα, *phantom*.

φάτνη, *manger*.

φέγγος, τό, *light*.

φείδομαι, *spare* (gen.).

Φεραῖος, *adj.*, *of Phērai*.

Φέρης, -ητος, *Phēres*.

φέρω, οἴσω, *bear*.

φεῦ, *alas!*

φήμη, *utterance*.

φημι, *say*.

φθάνω, *get before*; *anticipate*; *be too quick or soon*.

φθίνω, *perf.* ἔφθιμαι, *φθίμενος*, *plpf.* ἔφθιμην, *perish*.

φθιτός, *verb. adj.*, *dead*.

φθόνος, *envy*; *spite*.

φιλία, *love*; *affection*.

φιλιος, *loving* [not, *dear*].

φιλόξενος, *hospitable*.

φιτύνω, *produce*; *beget*; *have (children)*.

φλόξ, φλογός, ḡ, *flame*; *flaming bolt*.

φόβη, *hair*; *mane*; *foliage*.

φοιτάω, *visit* (often).

φονεύς, *murderer*.

φόνιος, *bloody*.

φράζω, *tell*.

φρήν, φρενός, *mind*; *heart*; *spirit*; *sense*: and in pl.

φροντέω, *think*; *be disposed*; *be sensible* (with or without εῦ).

φρονδος (πρό, ὀδός), *gone*.

φρουρέω, *watch*; *watch for*.

Φρύξ, -γος, *Phrygian*.

φύρω, *mix dry with wet*; *drench*.

φύσις, *nature*; *hue*.

φύω, *beget* ; *get* ; *produce* ; ὁ
φύσας, *father* : pf. πέφυκα and
2 aor. ἐφυν *intrans.*, *be born*.

φώς, φωτός, ὁ, *man* ; *husband*.

φῶς, φῶτος, τό, *light*.

χαίρω, *rejoice* : χαίρε, *farewell*.

χαίτη, *hair*.

χαλινός, ὁ, *bit*.

Χάλυβος (also Χάλυψ) *Chalyb* :
a nation in Pontos famous
for working steel.

χαρά, *joy*.

χάρις, *favour*; *gratitude*; *thanks*.

Χάρων, *Charon*.

χείρ, χερός, ἡ, *hand*.

χέλυς, *tortoise* ; *lyre* (because
Hermes made the first lyre
by stretching strings across
a tortoise-shell).

χέρνυψ (χείρ, νέπτω, *wash*), *lustral*
water ; *holy water*.

χηρεύω, *be widowed*.

χήρος, *widowed*.

χθόνιος, adj., *of the under-world*.

χθών, -ονος, *earth*.

χολόω, *make angry*.

χορεύω, *dance*.

χορός, *dance*.

χόρτος, ὁ, *food*.

χρειά, *need*,

χρή, *impers.*, *it is necessary*

(where possible translate by
ought or *must*): neut. part. in-
decl. χρεών: χρεών ἔστι=χρή.

χρηστός, *good* ; *worthy*.

χρόνος, *time* : χρόνῳ, *in time* ;
some day.

χρώς, χρωτός, χροός, χρωτί, χροΐ,
χρῶ, χρόν, *flesh*.

χῶμα, *barrow*.

χώρις, *adv.* and *prep.*, *apart*
(from).

ψέγω, *blame*.

ψευδής, *false*.

ψεύδομα, *deceive*.

ψυχ-αγωγός, -ον, *conducting*
souls.

ψυχή, *soul* ; *life*.

ψυχοπομπός, -ον, adj., *escorting*
or *guiding souls*.

ψυχορραγέω (ψυχή, ρήγνυμι),
let one's life break forth ;
breathe one's last.

ψυχρός, adj., *cold*.

ἄδε, *thus*.

ἄμος, *savage*, *cruel*.

ἄνεομα, *buy*.

ἄρα, *season*.

ἄραιος, *timely* ; *ripe*.

ἄσπερ, *even as* ; *as*.

ἀφελέω, *benefit* ; *help*.

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